



J. JACOBSON LITH. DEL.

1784



JACOBUS OWEN V.D.M.

1651

Sculpsit Nicolaus de Wit

SOME
A C C O U N T
O F T H E *K Owen* (C) 120
L I F E
A N D
W R I T I N G S

Of the late Pious and Learned

Mr. James Owen,

Minister of the Gospel in *Salop.*

L O N D O N :

Printed for *John Lawrence*, at the *Angel* in the
Poultry. M D C C I X.



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AND



OF THE FINE ARTS AND HISTORY

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Printed for John Murray, at the
London, 1800.

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TO THE
Much HONOURED,
Tho. Hunt, of Boreatton Esq;

S I R,

THese *Remains* of yours and your Father's Friend, beg leave to be inscrib'd to your Name, as a publick Acknowledgment of Obligations to your Excellent Family; a Family from which he receiv'd particular Marks of Esteem, and to which near 30 Years Acquaintance had form'd dear'd him, that he always bore it the highest Degree of sincere Respect and Gratitude.

Your great and eminently Religious Father foresaw his growth, and generously patroniz'd that conceal'd Merit, which he knew wou'd in Time remarkably distinguish it self. The length of his Acquaintance did but encrease his just Opinion of him; the reciprocal Regards he had for your pious Father were equally conspicuous.

I can't without offending against the Laws of Justice, overlook that high Value he had for that truly honourable and religious Lady, your Mother, who was a Wonder of humble, exemplary, and primitive Piety. The deserved Tribute he paid their Names on occasion of their Death, declar'd his just Veneration for their Shining Character.

The loss of those *Christian Worthies* cou'd not but sensibly affect us; but you, Sir, have given 'em a Resurrection, by a pious Imitation of 'em; can they die, while their Eminent Virtues still shine in a Descendant of so large and diffusive a Soul? 'Tis with Pleasure we behold a Son who is a lively Copy from those bright Originals, and by Illustrious Deeds, daily adds to the unsully'd Glory of his Family.

The

The Dedication.

The Hereditary Respects he receiv'd from your self, and most worthy Relatives, (particularly from your Virtuous and Ingenious Lady) were gratefully acknowledg'd by him; Her inquisitive and discerning Genius, Vivacity of Parts, uncommon Instances of reading; but above all those strains of unaffected Piety and Prudence, which illustrate her Actions, he spoke of with Admiration and Applause.

May both of you long continue, to enjoy the agreeable Society of each other, to spread a good Influence around you, and be living Apologies for the Vital Power and Purity of Religion.

May the Secret of the Lord be always on your Tabernacle, and may the tender and flourishing Branches thereof live to discover the happy Effects of that admirable Conduct they are regulated by.

If Education makes the Man, there's no doubt (according to the Moral Probability of things) but those generous Seeds you now sow in 'em, will in Time ripen into glorious Actions; especially when water'd by the Influence of those good Examples that are inherent in your Family.

How happy are they in being made to know betimes the Work and the invaluable Worth of Time; when many Children are under a kind of Fatal Necessity to be vain and vicious for want of better Employment!

May they long enjoy so great an Advantage, and both you and they the special Protection of Heaven; which is the sincere Desire of



Warrington,
Jan. 1. 1707.

Honoured SIR,

Your Devoted, and Dutiful Servant,

Charles Owen.

TO THE

READER.

IT has been the Universal Custom of all Ages; even in the most uncultivated Parts of the World, to treat the Dead with a pious Regard, and to transmit their Virtuous and Heroick Deeds to Posterity, as their most instructive Guides.

The Twelve Roman Tables speak of nothing more than of that Duty which the living shou'd perform to the dead.

The Desire we have to perpetuate our own Being, is interwoven with our very Frame, and gives Birth to that anxious Care for our growing Descendants; and 'tis equally natural to us to rescue the Names of our dear Relatives from the Consumption of Time, and convey their exemplary Lives, as the most valuable Treasures, to succeeding Generations.

This Method of Instruction is recommended to us by the Inspir'd Volume; whose sacred Pages are adorn'd with the Acts of Religious Personages, which serve as so many living Incentives to argue us into the same Virtues.

The Antient Romans reserv'd in their Houses the Pictures of their renowned Ancestors, to excite their Minds to imitate the Noble Presidents set before 'em.

'Twas

'Twas the History of the victorious Alexander that rous'd up the Genius of Cæsar, and inspir'd him with those brave Resolutions that render his Name deservedly famous in the Roman Annals. He cou'd not behold the Image of Alexander in the Temple of Hercules, at Cadiz, without weeping, to think that he himself had done no remarkable Thing, at an Age that Alexander had subdu'd most Part of the World.

The Glorious Achievements of Miltiades the Athenian General, would not suffer young Themistocles to sit still. The many and mighty Exploits of Cæsar stirr'd up the Emulation of Pompey the Great.

And I'd flatter my self with Hopes that the ensuing Example will be an apt and expedite Means to kindle a sacred Emulation in the Reader, and quicken him to an Imitation of the Original, whose Life was a visible Comment upon Religion, the Divine Statutes, of which he made his daily and delightful Companions.

I'll not here recount the various Difficulties and Discouragements that attended this Work, which had lain in the Grave of perpetual Obscurity, had not some of his grateful Friends given it an unexpected Resurrection.

That the Effects of it may correspond with their pious Intentions, are the real Wishes of

Your Humble Servant.



TO THE READER.

I Should not presume to have my Name seen before the Life of this great and good Man, but that I'm accountable to such as expected those Memorials sooner, for some Months Delay in making them publick, since the Copy was put into my Hands. 'Tis not worth while to trouble the World with the several Occasions of deferring it so long; and therefore I'll trust their Candour without an Apology, to believe that it was not owing to Neglect.

Serious Christians will esteem Accounts of this Nature to be never unseasonable: Especially those that have had the Benefit of his Acquaintance and Friendship, will always have a high Value for these Remains of his excellent Spirit and Character, and joyn with me in hearty Thanks to the worthy Author for his Pains in collecting 'em, and his publick Service in presenting the Church of God with 'em.

May it be allow'd me on this Occasion to express a grateful Sense of many particular Obligations.

He was pleas'd to give me early Countenance and Directions when first entring upon the Pulpit: Was the Instrument of introducing me into the
plea-

pleasanteſt Scene of my paſt Life, both for Friendſhip and Study, the excellent Family of Boratton. I can never forget his tender Affection, and pathetic Inſtructions, and fervent Prayer, when others join'd with him in devoting me to the Service of the Altar by ſolemn Ordination: His condeſcending Treatment upon all Occaſions; his kind Advices and familiar Converſe for ſeveral Years; and his continu'd Concern as a Father for a Son's Welfare, 'till Divine Providence plac'd me in my preſent Station. From ſuch Endearments his Memory muſt be ſingularly precious to me.

How many pleaſant Hours have been ſpent in receiving from his large Store of uſeful Literature! The Converſe of a Man of ſuch Furniture muſt be always deſirable, and of one ſo ready to communicate, ever profitable; Condeſcenſion made it eaſy and pleaſant, and Seriousneſs ſerviceable to the Ends of Religion. May I never forget the Impreſſions this has ſometimes made, and have Reaſon to Eternity to bleſs God (as I now do) that I ever knew him.

Pardon it to Gratitude, and the higheſt Eſteem, that I have ventur'd to launch into a Province much above me. I can eaſily reſtrain my ſelf when I am to conſign you over to the enſuing Relation, I pray God ſuch a Pattern may excite my ſelf and others, to a noble Emulation in Diligence, Zeal and Uſefulneſs.

London, Octob.

22. 1708.



John Evans.

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THE
L I F E

Of the Reverend

Mr. *James Owen.*

C H A P. I.

His Birth, Parentage, Education, Character in his Younger Years, his Conversion, early Piety, Diligence, Non-conformity.

SINCE we are more easily mov'd by Pre-
sidents than Precepts, we can transmit
no better Rules to the Imitation of
Posterity, than the Examples of good
Men: 'Twas this induc'd me to give the
World a transient Account of the Character
of the Reverend Mr. *James Owen*, who was
born 1 November 1654. at *Bryn*, in the Parish
of *Abernant*, near *Carmarthen*; a House famous
for the Birth of the ingenious Mr. *James
Howel*, and is mention'd by him in one of his
familiar Letters.*

* Epist. 7. Vol. 1. Sect. 4.

He was Second Son of *John Owen*, a Person of Repute and noted Integrity in his Country, and one that took particular Care to give his Children pious Education.

He and his Wife were inviolably firm to the Establish'd Church, and yet they had Nine Children who liv'd to be Men and Women, who were all Dissenters: He suffer'd much in the Civil Wars, being a great Royalist, and in Arms for the King.

He was one that manag'd his Domestick Affairs with singular Prudence, and what he did remarkably prosper'd: Tho' he had very little* to give his numerous Offspring, yet he endeavour'd to make up that Defect by a more recommending Portion. He liv'd to see 'em all marry'd, to his Comfort and Credit: He often acknowledg'd the discriminating Favour of Heaven, in bestowing so many Children upon him, and inspiring 'em all with sober and serious Sentiments.

He remov'd this Son from the Country School to one *Mr. Picton*, a Quaker, and an able Scholar, who taught Youth in *Garmarthen Castle*; from whence he sent them to the Free School of that Town, then under the Care and Conduct of *Mr. David Philips*, who fitted him for University Learning: Such was his great Proficiency there, that he soon became the peculiar Favourite of his excellent Master; who look'd upon him as a Youth of remarkable Hopes.

* *Ingenua de plebe virum nec census in illo
Nobilitate sua major sed rata fides;
anculpata*—

Ovid Metam.

He

He was always observ'd to be of a solid and studious Temper, even while in inferior Schoo's: 'Twas common with him then to sit up late at his Book; not only to prepare his Task for the ensuing Day, but to review and rivet more fixedly in his Mind the Performances of the Day past; this many lock'd upon as a conspicuous Prognostick of that Worth, which even his reluctant Enemies admir'd in him afterwards.

In the Vigour of his Youth, when about 13 Years old, he disaffected, and forbore both the Pastimes and Follies of Childhood at once; tho' that be the Age when Persons begin to relish the Delight of Youthful Diversions, those pernicious Attractives of Sense, yet even then he regarded 'em as dead and dry Things.

He had an inexhaustible Thirst after Learning, which he now pursu'd with a very close Application, knowing that there's no Fruit in Autumn where there's no budding in the Spring.

'Twas about this Time that he first heard a Dissenting Minister preach, whose Text was Mal. 4. 1. *For behold the day comes that shall burn as an oven, and all the proud, yea and all that do wickedly, shall be stubble; and the day that comes shall burn 'em saith the Lord of Hosts, that it shall leave 'em neither root nor branch.*

This Sermon had an unusual Effect upon his Mind: It brought to his View the unseen World, and fill'd him with amazing Fears about his future State. How patherick were those Strains in which he lamented his inherent Pravity! What incredible Pains did he

take to have Christ savingly form'd in his Heart! The Pangs of the New Birth were sharp and terrible; what dismal Commotions did they produce in his afflicted Soul!

The Smoothness of his past Life cou'd not allay the Storm which an awaken'd Conscience had rais'd in his Breast: Those Moral Virtues which had given an untainted Lustre to his former Conversation, and his unaffected Sincerity in the Practce of them, could not now support his sorrowful Spirits in this gloomy and desponding Juncture.

He dreaded nothing more than Heart-deceit and abortive Convictions: 'Twas this made him spend many Days in fasting and Prayer, in order to obtain the merciful Smiles of his Redeemer, and to remove that Excess of Fear under which he sensibly sunk. Nay more, he lay whole Nights on the bare Ground, humbling himself at the Feet of Jesus with many and mighty Tears. *'Twas, saith he, after many fervent Prayers to God I was settl'd and confirm'd.*

He exercis'd the greatest Severities upon himself, and consum'd his tedious Hours in melancholy and mournful Retirements, crying out *unclean, unclean, undone undone, Lord be merciful to me a miserable Sinner.*

At last the dismal Clouds were in some measure dispers'd, and his troubled Mind reviv'd by the Beams of the Sun of Righteousness. A Divine Calm succeeds the Storm, and a strong Resolution never to make a Forfeiture of to signal a Blessing.

Sometime after he writes thus, " We can't get the Kingdom of Heaven without holy Violence. The Meek inherit the Earth, but

" the

" the Violent inherit Heaven: To take Hea-
 " ven by a sacred Force is a nobler Conquest
 " than to subdue Kingdoms and Empires--
 " How hard to recover our selves out of the
 " Share of the Devil?--- 'Tis Matter of
 " Amazement that any poor Soul shou'd
 " escape out of his Power, and when he is
 " cast out, how miserably does he torment and
 " tear the Sinner!
 " Our first Entrance into the Kingdom of
 " Grace by Conversion, is at a strait Gate;
 " there must be great striving, or no getting
 " in--- They are not lazy Wishes or cold En-
 " deavours that will bring Men to Heaven---
 " 'Tis the highest Wisdom in the World to be
 " earnest about the Things of Eternity.

Thus he was good betimes. The Divine
 Impress on his Soul made him eminently seri-
 ous in the early Spring of his Age, when usu-
 ally the Ideas of sensual Allurements have the
 greatest Empire over our degenerate Minds.
 He consecrated his Youth to his Honour who
 had inspir'd him with a just Sense of Eternal
 Things.

Having finish'd his Classick Studies, those
 profatory Rudiments in which he was very
 well grounded, he went for Instruction in
 Academical Learning, to the Reverend Mr.
Samuel Jones of Brynllwarch in Glamorganshire,
 an accurate Scholar, and a Person of very
 strict Piety. There he went thro' the whole
 Course of Philosophy. He was a very eager
 close Student, and improv'd his Time to that
 Degree, that from his Learned Tutor he me-
 rited the Character of an *Indefatigable Student.*
 He often added, this Pupil was more ready to

learn than he was to teach, and that he knew no insuperable Difficulties in the pursuit of Knowledge.

From thence, after he had spent some Time in the Instruction of Youth, he remov'd to his Godfather, the Reverend Mr. *James Howel*, a Minister of the *Church of England*, and Nephew to the Gentleman of that Name mention'd in the first Page; who took a great deal of Pains to reduce him to Conformity, but cou'd not satisfy his Scruples. He study'd the Terms of Conformity with real Impartiality, being extremely solicitous to find out the Truth, and equally willing to be determin'd by its Force, either way; but upon the whole, his Doubts encreas'd, and he writes, *In doubtful Things, 'tis Duty to forbear, and Sin to venture, for whatever is not of Faith is Sin.*

Thus we see his Dissent from the Publick Establishment was Matter of Conscience, and the Effect of maturest Deliberation. His Parents were high Conformists, and no Friends to Dissenters when he turn'd to 'em. While he was with his Reverend Godfather, which was about Six Months, he wanted no Inducements to conform.

He saw all the Preferments engross'd by the Church, and that the Dissenters were a Company of ridicul'd and reproach'd People. He cou'd propose nothing to himself but Scorn and Shame, Poverty and Prisons, in espousing the Interest of a persecuted Party.

The Dissenting Protestants in that Country were but inconsiderable for Number and Power, and had no Men of Figure to give 'em the least Umbrage of Protection.

Their

Their Enemies were numerous and powerful; many of 'em Men of radicated Averseness to 'em, and convey'd the malignant Blood to their Posterity, who were taught by Tradition; and Age made it Authentick, that the Dissenters, like the Jews in *Barbary*, were an *Anomalous Issue, and not like other Men descended from Adam.* * So mean an Esteem have the *Moors* of their oppress'd Slaves.

Besides, his secular Interest strongly solicit-ed him to conform, but he chearfully renounc'd all Terrene Advantages, when he cou'd not enjoy 'em with a safe Conscience. The Dissenters had no external Attractives to recommend 'em to his Choice. The only Thing therefore which determin'd his Judgment was, their close Adherence to that Way, which upon an impartial Disquisition, he thought most agreeable to the Divine Will reveal'd in the inspired Canon. He expected most Comfort among those who in their Worship came nearest the sacred Pattern, and endeavour'd to glorifie God according to his own expresse Directions. That which gave the most peculiar Satisfaction to his Thoughts was, that no Opposition was made against 'em from Scripture or solid Reason.

* Dr. Addison's *present State of the Jews.*

C H A P. II.

His Entrance on the Ministry, Discouragements attending it. The noble and pious Generosity of the English. His Removal to North Wales, and Troubles there. His Removal to Swinney. His Ordination, and Character.

HIS perplexing Doubts being effectually dissipated, he resumes his Study with his wonted Eagerness, and now made 'em all more particularly preparatory to the sacred Office.

His Abilities for the Ministry were very considerable; nor was he less remarkable for serious and undissembled Piety, which soon conciliated to him the Veneration of all good men, especially the Nonconformists, among whom he was now admitted to preach as a Candidate.

He enter'd upon that awful Work when he was very young, and when there was a vigorous Prosecution of the Penal Laws, against Protestant Dissenters. He set out in a dark and gloomy Day, which presented him with nothing but a Scene of Universal Discouragements. Yet the certain Prospect of Bonds and Imprisonments in the Exercise of his Ministry, did not at all terrify him. Nothing look'd dreadful to him but the Weight of that Important Work he was engag'd in.

He began to preach at *Swansey* in *Glamorgan-shire*, as an Assistant to the Reverend Mr.

Stephen

Stephen Hughes, a Gentleman of a true Apostolical Spirit, great Moderation, and pious Zeal to do Good to Souls.

He dispens'd the Divine Oracles there with great Acceptance, but was soon disturb'd by the Ecclesiastical Court for his Nonconformity; and tho' in daily Danger of a frightful Prison, yet was far from being afraid or asham'd of his Master's Work.

About this Time the Reverend and useful Mr. *Henry Maurice* took especial Cognizance of Mr. *Owen*, and invited him out of the Southern Flames into *North Wales*, where after all he shelter'd himself under a withering Gourd.

'Twas with great Difficulty Mr. *Hughes* was perswaded to part with a Person so entirely agreeable to himself, and the People. Upon this Occasion Mr. *Hughes* writes thus of him,

"That he was a most precious godly Young Man, of good Repute and Report among Persons fearing God. Not only a Person of holy Conversation, but also a very good Scholar of his Age, and of good Gifts for Preaching--- I have suffer'd my self to be perswaded to let him accept of the Invitation given him by Mr. *Henry Maurice*."

The great Reputation he had now acquir'd, made the Reverend and Pious Mr. *Thomas Gouge* ambitious of being acquainted with so promising a Young Man. It surpriz'd him to find such a valuable Pearl among craggy Mountains, and often spoke of his admirable Accomplishments with a visible Air of Pleasure.

These Three Gentlemen merit our further Regards for their singular Services to *Wales*. The Pains they took to propagate Divine

Knowledge, and Practical Religion in the obscurer Parts of that Country, and the vast Treasures of Charity they expended, are incredible.

Nor must I here pass over in ungrateful Silence those *English Worthies*, who were the Original Source of those pious and bountiful Distributions; a short Account of which I have hereunto subjoyn'd out of a Printed Paper which runs thus,

“ **W**Hereas there are Two Thousand of a
 “ Treatise call'd *The Practice of Piety*,
 “ formerly translated into *Welch*, as also some
 “ Thousands of other Licens'd *Welch* Books,
 “ and of our Church Catechism, and a practical
 “ Exposition now Printing; the buying of
 “ which to be freely given to poor Family's in
 “ *Wales*, wou'd be a singular Work of Charity,
 “ tending to the Good of many Hundreds,
 “ who otherwise might be destitute of
 “ the Means of Knowledge.

“ And in regard that few poor Children are
 “ there brought up to reading, it wou'd be
 “ another good Work of Charity to raise and
 “ maintain several Schools for teaching the
 “ poorest of *Welch* Children to read *English*, and
 “ then the Boys to write and cast Accompts;
 “ whereby they will be enabl'd to read our
 “ *English* Bibles, and Treatises, to be more
 “ serviceable to their Country, and to live
 “ more comfortably in the World.

“ We therefore whose Names are under-
 “ written do promise to contribute, during
 “ our Pleasure, towards the printing and buy-
 “ ing the foremention'd Treatises; as also to-
 “ wards the teaching of poor *Welch* Children
 “ to

" to read *English*, write and cast Accompts in
 " such Towns where Schools are not already
 " erected, and settl'd by the Charity of others,
 " provided that this charitable and pious Work
 " be order'd and manag'd by Dr. Tillotson,
 " Dean of *Canterbury*, and the rest whose
 " Names are afterwritten.

John Tillotson,
Benjamin Whichcot,
Simon Ford,
William Bates,
William Outram,
Simon Patrick,
William Durham,
Edward Stillingfleet,
John Meriton,
Hezekiah Burton,
Richard Baxter,

Thomas Gouge,
Matthew Poole,
Edward Fowler,
William Turner,
Richard Newman,
James Reading,
Thomas Griffith,
John Short,
William Gape,
Thomas Firmin.

An Account of what has been done in
Wales this last Year, from Midsum-
mer 1674, to Lady-day 1675, in pur-
suance of the abovesaid Trust, upon
the Encouragement given by divers
worthy Persons, to this pious and
charitable Design.

" 1. **I**N Fifty One of the chief Towns of
 " *Wales*, Eight Hundred and Twelve poor
 " Children have been, and are put to School
 " last Year, by the Charity of others, before
 " this Trust began.

" 2. There

" 2. There have been bought and distributed
 " in several Families Thirty Two *Welch Bibles*;
 " which were all that could be had in *Wales*
 " or *London*.

" 3. Two Hundred and Forty *New Testa-*
 " *ments* in *Welch*, to be given away to poor
 " People that can read *Welch*.

" Five Hundred *Whole Duties of Man* in
 " *Welch*, to be distributed in like manner.

" which pious and charitable Undertaking
 " has already provok'd divers of the better
 " sort of the *Welch* to put above Five Hun-
 " dred of the poorest *Welch* Children to
 " School, upon their own Account. So
 " that about One Thousand Eight Hun-
 " dred and Fifty in all, are already put to
 " School to learn to read *English*; Attested
 " by us,

John Tillotson,
Benjamin Whichcot,
Simon Ford,
William Durham,

Edward Stillingfleet,
John Meriton,
Thomas Gouge,
Matthew Poole.

This Religious Generosity of the *English*
 will undoubtedly Eternize their Memory in
 the *British Annals*, and render their Names
 for ever sacred and dear to the grateful *Brit-*
ains--- But to return to the Subject.

Mr. *Owen* being thus constrain'd to leave his
 Friends and Father's House, removes to *Bod-*
wel in *Carnarvan-shire*, but the Prospect he
 had of a Shelter there, soon vanish'd; for he
 was not long in the Place, but he felt the Ri-
 gour of those Penalties with which he had
 been formerly menaced. His Ministry was
 very

very acceptable; and while disingag'd from publick Work, he usually studied 16 Hours of 24.

After he had been kept in that County as a Prisoner for about Nine Months, he was convey'd by Night to *Bronychdwr* in *Merionethshire*, the House of the Reverend Mr. *Hugh Owen*, a Gentleman peculiarly eminent for Humility, Meekness, great Seriousness, and unwearied Diligence in his Master's Service.

The great Encouragement he had to fix in this Country, did but encrease the persecuting Flame, which oblig'd him to remove. Upon his Departure from thence, he writes thus:

"While I was with Mr. *H. Owen*, I had a very malignant Fever; he, and some others of the Family, being ill at the same Time; but it pleas'd God to restore us both--- I had several Opportunities to preach in the Country, which expos'd me to the Observation of the neighbouring Gentlemen, who threatened to issue out Warrants against me.

Among others, a Gentleman who had declar'd his Resolution to banish all Dissenters out of the Country, was his virulent Adversary; but it pleas'd God he was soon after seiz'd with a Distemper that prov'd fatal. He went to *Salop* for the Benefit of Able Physicians, but was surpriz'd with Death, where he hop'd to have the Lease of his Life renew'd.

In November 1676. he had a Call to *Swiney*, near *Oswestree* in *Shropshire*, where he liv'd with great Acceptance, in the Quality of Chaplain to Madam *Baker*, a Person of eminent and exact Piety; and ministred in Holy Things to a Congregation of serious People in and about *Oswestree*, who had for 39 Years enjoy'd the Labours

Labours of that worthy Minister of Christ, Mr. Rowland Newet, who died in Decemb. 1675.

After he had preach'd some time as a Probationer, and given demonstrative Proofs of his Eminent Parts and Piety, he was in October 1677. solemnly set apart for the Ministry, and had this Honourable Testimony given him by his Ordainers:

“ **T H A T** he was a Young Man well qualified for that Great Work; and that they believ'd he wou'd be an Eminent Instrument to Propagate the Gospel, to do Good to Souls, and Advance the Kingdom of our Lord Jesus.

How well he answer'd their Opinion of him, his Elaborate Works, and the known Succels of 'em, declare.

C H A P. III.

Stratagems to Apprehend him. His Imprisonment at Caerwys. His Behaviour in Prison, and the Success of his Ministry there. His Release, Forgiving Temper, and Thoughts upon the Whole.

SINCE he receiv'd his Ministerial Commission, he redoubled his Pains in propagating Religion in the dark Parts of his Native Country, but was attack'd with greater Fury than ever. Among other Instances take the following,

ing, sent me by one of his Fellow-Sufferers, who is free I should publish this Narrative to the World.

‘ A S, saith he, Mr. James Owen was going from Chester, to preach at Treythyn in Flintshire, being a Stranger in those Parts, he enquir’d the Way at a Place, which happen’d to be a Publick-House, where there was a Company of Gentlemen drinking. One of ’em over-hearing, who was a bitter Enemy to the Nonconformists, stepp’d out, and ask’d, to whom he would be directed there? And when Mr. Owen had innocently told him, the Gentleman answer’d, He knew the Person well, and was his very good Friend; and with an obliging Air put him in the Road.

‘ Tho’ the Traveller was upon the Reserve, yet his Politick Guide had some Reason to suspect him to be a Dissenting-Minister: However they parted in a Friendly manner. Mr. Owen went forward, and was to preach next Day at one Thomas Fenner’s, in Hope Parish, about Two Miles from Treythyn.

‘ The Gentleman, fond of this mighty Discovery, returns to his Associates, and with ’em contriv’d how to surprize the Preacher and People; for they presum’d there would be a Conventicle the next Day somewhere in that Neighbourhood.

‘ One who pretended to more Cunning than the rest, soon laid the entangling Snare, by proposing to assemble the Day following upon an adjacent high Hill, where, under the specious Pretext of Hawking, or some other Diversion, they might easily observe which Way the poor, innocent, and unwary People gather’d.

gather'd. The Stratagem took; and when they descry'd the Place, they soon dismounted, and surrounded it in an hostile manner, with Guns and Swords.

To make sure of their Prey, they secur'd the Avenues leading to the House, and stood Centinels at the Doors, to prevent the Escape of any from within, while Part of the Company broke into the House, and prophanely disturb'd the Assembly in the midst of Divine Service. They took particuliar Care to seize upon Mr. *Owen* and his *Bible*: One of the Gentlemen finding a *Concordance* bound up at the End of it, swore bloodily 'twas an unlawful *Bible*, and he shou'd suffer for it.

The next Work was to view his *Notes*; which being in *Latin*, (a Language it seems they understood not) they fell into a Passion, and swore he was a *Jesuit*, ay that he was, and they wou'd prove him one.

After they had hector'd a while, and terrified the poor People with Threatnings of Ruine, back'd by horrid Imprecations and Oaths, they sent for the Constable, who oblig'd 'em to wait for about Three Hours.

In that Interval they had Time to cool a little; and being invited to sit down, by the Man of the House, they accepted the Civility of the Motion, and began to examine Mr. *Owen*, who 'till now held his Peace. Among other Things, they enquir'd what Progress he had made in Learning? and why he wou'd not conform? When he had mortified their Curiosity in these Particulars, they propos'd to him a great many ensnaring Questions about the King and Government: But not being able with all their Artifices to trepan him, they

they call'd aside several of the most ignorant Auditors, and tempted em, by very disingenuous Methods, to discover, or say something of him that was Criminal or Scandalous; but were equally disappointed.

Mr. Owen manag'd the Discourse with 'em with wonderful Prudence and Presence of Mind. The Arguments he us'd were so visibly cogent and convincing, that at once he confounded his Opponents, and confirm'd his Friends in their Opinion of Nonconformity.

When the dilatory Constable arriv'd, one of the furious Gentlemen took out a Paper, and made the ignorant Officer believe 'twas a Warrant; by Virtue of which, he, and the Hawking Gentlemen, did by Force drive Mr. Owen and his Hearers, like so many Sheep before 'em, to *Mould*, a Town about Five Miles distant from the Place where they were apprehended.

When they came there, one of the prosecuting Zealots, sent for Mr. C---, a Justice of the Peace for the County, who treated Mr. Owen and his Fellow Prisoners in a very scurrilous manner; but not knowing what to make of his *Latine Notes*, demanded Help from the Vicar; who told him, they were Notes of a Sermon on *Cantic. 5. 16.* --- *He is altogether lovely.*

After some Discourse had pass'd between Mr. Owen and the Clergyman, both he and the Justice, in Spight of Bigottry, confess'd he was a Learned Young Man, and cou'd not conceal their Concern that such a Person shou'd be a Dissenter;

Yet

Yet after a long Debate and hard Usage;
 Mr. Owen, and the Man in whose House he
 preach'd, were committed Prisoners to *Caer-*
ny's Goal, and the rest of their Company
 were bound over to the Quarter-Sessions.

While in Prison, he met with a great deal
 of Civility from the honest Goaler, and from
 several worthy Clergymen that came to see
 and discourse with him upon that Occasion;
 but was otherwise treated by some of his Vi-
 sitants. Upon the whole, his very Adversa-
 ries were convinc'd of his great Abilities, and
 scrupled not to speak honourably of 'em.

He continu'd in this Prison about Three
 Weeks; during which Time he usually spent
 Four or Five Hours every Day, in *Praying*;
Preaching, and *Expounding the Holy Scriptures*
 to his Fellow-Prisoners, and such of the In-
 habitants of the Town as came in.

The mighty Respect and Encouragement
 he met with there, alarm'd the neighbouring
 Gentlemen, and fill'd 'em with Jealousies that
 the Prison would be converted into a Con-
 venticle, and that the Town and Country
 round wou'd be infected with the Contagion
 of Fanaticism.

Whereupon a speedy Information was
 brought to Mr. Justice J--- against the Goal-
 er, and his Prisoner. He took the Matter
 into Consideration, and sent strict Orders to
 keep the Prison Doors lock'd, and to suffer
 no Persons whatever to come in to hear Ser-
 mons, or join with his Prisoners in worship-
 ping Almighty God.

The poor Goaler, to avoid the Fury of his
 Justiceship, obeys the Orders: Yet notwith-
 standing these strange Severities, the People,
 who

who had receiv'd so much Benefit by his Ministry, were not terrified. When the Prison-Doors were barr'd against 'em, they crouded about the Window without, to hear him preach.

Upon a Lord's Day, being the last of his Confinement, this Relator, being then present, saw about Forty Attentive Hearers before the Prison-Window, but not without another Crowd who ridicul'd their more serious Neighbours.

When they despair'd of having Justice done 'em, the Reverend Mr. *John Evans*, of *Wrexham*, (Father to a Gentleman of that Name, now a Minister in *London*) sent Mr. *Owen's* Case to an Able and Eminent Lawyer; whose Opinion was, That his Imprisonment was false and illegal; and that the Justice who committed him, was punishable. When this Matter was brought before the Bench of Justices at the Quarter-Sessions, they clear'd themselves from having any hand in those Arbitrary Proceedings against the Prisoners, and justly devolv'd the Odium upon Mr. Justice *Jones*. This Gentleman, convinc'd of his Danger, thought fit to recant; and so immediately order'd the Goaler (without any further Formalities) to turn out his Prisoners.

Mr. *Owen* being advis'd to prosecute the Arbitrary Justice for false Imprisonment, and assur'd he might recover Damages; yet modestly wav'd the Advantage, referring his Cause to the Supreme and Sovereign Revenger of Wrongs. But behold the Temper of Violent and Ungrateful Men! When this Gentleman understood Mr. *Owen* to be a Man of Peace,
and

and that he could not be perswaded to take the just Advantage of Law against him, he did, after the Assizes were over, Fine Mr. Owen, and his Landlord, and Hearers; whose Houses were soon rifled, their Goods seiz'd upon, and sold.

His Deportment under these Losses and Indignities was remarkable. When his Adversaries had discharg'd their utmost Rage, he prays for 'em. From this Prison he writ to some of his Relations, *That if the Gospel was not worth suffering for, 'twas not worth the preaching---* *'Tis indeed an Honour, after we've preach'd the Truth, to be call'd forth to suffer for it.*

And sometime after writes thus: "Religion
"is not calculated for Worldly Advantages;
"it brings Everlasting Gain, but very often
"Temporal Losses----- How uncertain are
"Worldly Things! *Job* in the Morning was
"the Greatest of all the Men of the East, and
"before Night Poor to a Proverb.

He bore his Trials with wonderful Patience, to which the greatest Severities he met with serv'd only as a Foil: His greatest Pressures cou'd not extort from him the least Indecency of Expression. To some, who complain'd of the Contempt put upon Faithful Ministers, he said, *He has no Grace, that can despise or vilifie a Minister of Grace; --- but it may be better sometimes to be reproach'd, than honour'd.*

He foresaw the Storm, and was prepar'd be-
times for it. "We are, *said he*, travelling for
"Eternity; and Travellers must not expect
"fair Ways and Weather always--- Afflictions
"are appointed Means of Salvation, and Sal-
"vation shou'd reconcile us to every Thing
"that has a Tendency to promote it. All the
"Im-

"Imbitterments we meet with, do hardly
 "mortifie us to the glittering Vanities of the
 "World.

Speaking of a Suffering Condition, he us'd
 to say, *Divine Severity is a Mercy.* God's
Correcting is like the Rod of Moses; let it
lie, it becomes a Serpent; take it up, 'twill
become a Wonder-working Rod. Faithful Mi-
 nisters rarely enjoy long uninterrupted Prospe-
 rity in the World; 'tis their Lot to be ill treated.
 John Baptist, greater than any born of Women;
 in great Honour at Court, yet in Prison. Our
 Hearts are like rank Ground, that is apt to be over-
 run with Weeds; we need hard Winters to kill 'em.

CHAP. IV.

*His First Marriage. His Children. Re-
 moval to Oswestree. Acquaintance
 with Mr. P. Henry. His Covenant,
 which is solemn and aweful. His Fears
 of Popery. Encouragements to suffer
 for the Truth. Divinity of Christ.*

HE was married to Mrs. Sarah George, of
 Oswestree, 17 Novemb. 1679. in Oswestree
 Church. She was a Gentlewoman of very
 great Seriousness and Solidity. By her he had
 Seven Children; all of 'em died young, ex-
 cepting Two who are yet living. She died in
 January 1691-2. Upon that mournful Occa-
 sion he preached on *Revel. 14. 12, 13.*

The

The Inscription he put upon her Tomb
runs thus :

*Sae olim Conjugis Dilectae Reliquias
Christo Caelesti sponso Unidas,
Sub spe felici Martyris vivas
Defens hic posuit Maritus.
J. O.*

} Obijt IV. Id.
Jan. 1691.

About that Time, the Meeting which us'd to be at *Swiney*, was remov'd to *Oswestree*, where he continued above Twenty Years labouring in the Word and Doctrine, with a very small Congregation, and little Encouragement.

His Settlement here brought him into an intimate Acquaintance with the Reverend Mr. *Philip Henry* of *Broad oak*, who greatly valu'd him, and was valu'd by him ; whom he consulted on all Occasions as a Father and Friend, and who was many Ways helpful to his Improvement, particularly by confirming him in those Principles of Moderation which Mr. *Henry* was eminent for, and Mr. *Owen* like him.

A little after his Marriage, he compos'd and subscrib'd the following Covenant ; in which you've a conspicuous Idea of the Man, and his Designs. The Insertion of it may be useful to all, but especially to young Ministers, who shou'd be sincerely Holy themselves before they presume to preach the Necessity of Holiness to others.

O *H Almighty and Allsufficient God, thy Vows are upon me ; I was dedicated to thee by Baptism in my Infancy ; I was cast upon thee from the Womb ;*

Womb; thou art my God from my Mother's Belly; Yet have I gone astray, and have wickedly departed from thee. But, of thine infinite Grace, thou hast spar'd me, and promis'd Mercy to me in Christ, if I return unto thee with all my Heart.

Now, Oh Lord, I do in the Sincerity of my Heart return unto thee; and do enter into an Oath, and solemn Covenant, to walk according to thy Gospel, which was given by our Lord Jesus; and to observe and do all the Commandments of the Lord our God, and his Judgments and his Statutes.

I take thee, Oh God the Father, to be my highest and chiefest Good; to be my God and Father, my Part and Portion, my Sun and Shield, and exceeding great Reward. Tho' I am unworthy to be call'd thy Child, yet, in Confidence of this Privilege, I devote my self to thee, to love thee, to honour thee, to obey thee, and to trust thee; depending upon thee for all the necessary Comforts of this Life, and for the Inheritance of Glory in Heaven; contented with thy Allowance, willing to be dispos'd by thee into all Conditions and Stations; patiently submitting to thy Fatherly Corrections, fully resolv'd never to be ashamed of thee, nor a Shame to thee.

I take thee, Oh God the Son, who art Immanuel, God in our Nature, to be my Saviour and Sovereign, my King, Priest, and Prophet. I am bought with a Price, and do give up my self, Body and Soul, for thy Servant; to glorifie thee in and with my Body, Eyes, Ears, Tongue, Hands, Feet; to glorifie thee in and with my Spirit, Understanding, Will, Affections; promising and vowing to serve thee in Holiness and Righteousness all the Days of my Life. I am fully resolv'd to become thy Disciple, to take up thy Cross, and follow thee;

thee; to take thy Yoke upon me, and learn of thee Meekness and Lowliness of Heart.

I take thee, Oh Blessed Spirit, to be my God and Guide, my Sanctifier, Remembrancer and Comforter. I give my Heart to thee to become a Temple for thee to dwell in, not allowing any common or unclean Thing to have any Access into it, or abiding in it, to defile it but vowing to keep it entire, pure, and undefiled for thy holy Presence.

I do solemnly avouch thee, Oh Father, Son and Holy Ghost, to be the Lord my God, and Portion for ever.

I do from the Bottom of my Heart renounce all my Sins, my Beloved Sins, my Bosom Sins, my Constitution Sins, firmly covenanting with thee to watch against all the Occasions, and first Risings, and Motions of 'em; not allowing my self in any known Sin, or the Appearance of it, but conscientiously to use all the Means that I know thou hast prescrib'd for the Death, and utter Destruction of all my Corruptions, employing thy effectual Grace for that End.

I do unfeignedly renounce Satan, from whose Tyranny thou hast graciously deliver'd me, beseeching thee to help me against, to succour me under all his Temptations, to whose cursed Suggestions I resolve by thy Grace never to yield my self a Servant.

I do hereby renounce the World, and all that is therein, the Lust of the Flesh, and the Lust of the Eyes, and the Pride of Life, resolving by the Assistance of thy Spirit, to use the World as not abusing it, to keep my self unsupported from it, to forsake all that is dear unto me in it, rather than sin against thee, or depart from thee, to watch against all its Temptations, whether of Prosperity or Adversity, lest they shou'd withdraw my Heart from thee.

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I renounce all Confidence in my own Righteousness, accounting it as menstruous Rags, that can't cover me, that wou'd but shame me to the loathing of my Person before thee, accounting it but Dross and Dung that I may win Christ, and be found in that Righteousness which is of God by Faith.

I do willingly take thy holy Laws to be the Rule of my Life, of my Thoughts, Words and Actions, promising to yield unto them universal, sincere, chearful and constant Obedience, beseeching thee, according to the Covenant-promise, to put thy Laws into my Mind, and write em in my Heart.

I do in the Sincerity of my Heart vow and promise to fear thee, and eschew Evil, to walk in all thy Commandments and Ordinances blameless, in my Closet, Family, in the Church of God, and in the World, giving none Offence to the Jews, nor to the Gentiles, nor to the Church of God.

I do cordially desire, and resolve in thy Strength to walk before thee, and be perfect in all my relative Duties, as Husband, Master, Parent, and as a Minister of thy Gospel; and I thank Christ Jesus our Lord who has enabl'd me, for that he counted me faithful, putting me into the Ministry, tho' I be the least of Saints, and the chief of Sinners, not worthy to be call'd a Gospel Minister, for who is sufficient for these Things?

Now Oh Lord I have sworn, and I will perform it, that I'll keep thy righteous Judgments: Not that I am sufficient of my self to think, much less to do any good Thing as of my self, but my Sufficiency is of thee O God.

And because thro' the Frailty of my Flesh, I am subject to many Failings, I humbly make bold to protest that unallow'd Miscarriages, contrary to the settl'd Bent and Resolution of my Heart shall not make void this Covenant, for so thou hast said.

Oh thou Searcher of Hearts, thou knowest I make this Covenant with thee deliberately, freely, heartily, without Guile or Reservation, resolvedly and for ever.

Oh dreadful Jehova, the Lord God allsufficient, Father, Son, and Holy Spirit, thou art become my Covenant Friend, and I, through thy Infinite Grace, am become thy Covenant Servant, Amen, so be it: And the Covenant which I have made on Earth let it be ratified in Heaven, Amen, Amen. Oh God of all Grace work in me both the Will and the Deed. Make me perfect in every good Work to do thy Will, working in me that which is well pleasing in thy Sight, even Steadfastness of Heart in thy Covenant, thro' Jesus Christ, in whom thou hast made with me an Everlasting Covenant to be my God, and to take me for one of thy People, to whom be Glory for ever. Amen.

James Owen.

In the Year 1679, 1680, the Parliament being inspir'd with just Regards to the Reformed Religion, in order to secure its sacred Rights against Papal Invasions, mov'd to have his Royal Highness the D. of Y. remov'd from the King's Presence and Councils.

The whole Land was then justly alarm'd by the Detection of a Popish Plot to dethrone the King, and introduce Popery.

Whereupon the H. of C. brought in, and pass'd a Bill to exclude the D. of Y. and all Popish Successors, from the British Throne: But when thrown out in the H. of L. all thinking Protestants began to dread the Consequence. That which heighten'd their Fears was the barbarous

barous Usage of some of the most eminent Patrons of the Reformation.

Among others, Mr. Owen foresaw the Romish Inundation that threaten'd the Protestant World, and took great Pains to fortify his People against the growing Danger. After he had carefully instructed his Flock in the Grounds of the Protestant Religion, he prepar'd 'em to suffer for it, assuring 'em, "Of all Conquests that of the Martyrs is the noblest. We must expect to suffer unto Blood. He is not a Christian who is not a Martyr in Affection and Resolution. Let not the Prospect of a Bloody Exit discourage your faithful Adherence to the Truth; for he who has appointed our Crown has appointed our Cross. Better lose our Lives than our Immortal Souls: Sad is the Story in Mr. Fox of one who said, he could not burn for Religion, but his House being on Fire, he was burnt in it.

"Consider the noble Army of Martyrs---- their Numbers; Jerom reckons Five Thousand Martyrs to every Day in the Year---- their Quality; weak and sinful like our selves; expect the like Assistance.

Besides, we must die according to the Course of Nature. We can't live long; and what Hurt if we part with this Life a few Years sooner than the ordinary Time? What matters it whether our Lives be taken from us by a lingering Distemper, or by a dispatching Sword? No great Difference between the Heat of a burning Fever, and the Flames of a Faggot.

Even the bloody Papists Honour the Name^s of the antient Martyrs, tho' they make new ones every Day. God would have it for the Honour of his Martyrs, that even the same Generation that persecute the living Saints shall honour the Dead.

But be well satisfied in your Call to Sufferings, there are Three Things will always warrant our suffering to Blood ;

I. When we are requir'd to deny the Truth.

II. To omit a certain Duty, *Dan. 6. 10.*

III. When requir'd to sin against God, *Dan. 3. 16, 17, 18.* Better die a Thousand Deaths than commit one Sin. We must resist and strive against Sin to the Loss of our Lives, but must not resist Authority, tho' persecuted to Blood by it.

In the Year 1680. he spent some Time in vindicating the Divinity of Jesus Christ, and the Divine Authority of the Historical Part of Scripture, which were then attack'd by a certain Gentleman of his Acquaintance. After some Discourse upon those Subjects, Mr. Owen writes, and modestly accosts him thus--

'Yet presuming they are not settl'd Opinions
' which you have resolvedly espous'd, but rather
' perplexing Scruples, which your inquisitive
' Intellect wou'd be willingly eas'd of, I shall
' humbly offer these few Things for your Satisfac-
' tion; then proves the Divinity of our Redeemer
' from the incommunicable Names, Properties
' and Perfections of God attributed to him;
' For some Reasons I've transpos'd his Additio-
nal Discourse on that Subject, and put it at the
latter End of the Book.

CHAP.

C H A P. V.

A Publick Conference with the Bishop of St. Asaph, since of Litchfield, and now of Worcester. The Disputants, and their Character. The Necessity of Ordination by such Diocesans as have uninterrupted Succession of Canonical Ordination down from the Apostles asserted, and confuted in several Instances. The Effects of the Whole. The Respondents Courage and Constancy. The Opposition he met with consider'd.

THE next Year, 1681, 27 September, he manag'd a Publick Dispute with the present Bishop of Worcester, at the Town-Hall of Oswestree. The Occasion of which Debate was this;

That Excellent and Learned Prelate, being a declared Enemy to Persecution, studied to reduce the Dissenters in his Diocess, by mild and Christian Methods: He visited the most considerable Towns within his Episcopal Care, and by Dint of Argument endeavour'd to remove the Scruples of all those who dissented from the National Establishment.

His Lordship after some private Conferences with Mr. Owen, order'd him to give his Attendance at the Publick Hall of Oswestree, and there

there produce his Reasons why he Preach'd without Ordination by Diocesan Bishops. The Warning was short, for he had not above Four or Five Days to prepare, yet had no Reason to be asham'd of the Consequence.

His Lordship having directed him to procure what other Ministers he pleas'd to assist at the Conference, Mr. *Owen* fix'd upon the Reverend Mr. *Philip Henry* of *Broad-oake*, and Mr. *Jonathan Roberts* of *Slainvair* in *Denbighshire*, both educated at *Oxford*, and turn'd out of the Church by the Act of Uniformity, 1662.

Mr. *Henry* was a Gentleman of Excessive Modesty, yet would nor forsake Mr. *Owen* in so critical a Juncture: He manag'd his Part with a prudent and primitive Temper, with such Mildness and forcible Reasons, as recommended him to the high Esteem of my Lord the Bishop, and the Company.

Mr. *Roberts* was an excellent Scholar, and a warm Disputant; a truly upright Man, an *Israelite* indeed for Plainness and Integrity.

The Bishop brought with him the Learned Mr. *Henry Dodwel*; whose Judgment I presume was not so much distemper'd then, as it has since appear'd to be, by his late Writings; else that Reverend Prelate would not have been so unequally yok'd.

The Dispute began at Two in the Afternoon, and ended between Eight and Nine; during which Time, several Points in Debate between the Church and Dissenters, especially Ordination by *Bishops* and *Presbyters* were consider'd and argu'd.

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The Grand Question propos'd and discuss'd was,

Whether Ordination by such Diocesans as have uninterrupted Succession of Canonical Ordination down from the Apostles, be so necessary that Churches and Ministry are null without it?

This Succession was publick affirm'd and maintain'd in *Oswestree-Hall*; against which, and some other Things, he excepted to this Effect, as appears by his Papers.

1. That this Opinion made void the Reformed Churches, who have no Bishops. That they are without them is not a Case of Necessity, as is apparent from their Confessions.

2. Upon this Principle the Church of England had no Ministers for want of this Succession, which is interrupted at Rome, for the Pope is *The Antichrist*. †

Besides, 'tis certain Multitudes of Popes have been incapable: Pope *Liberius* subscrib'd to the *Arian* Confession, and to the Condemnation of *Athanasius*. Pope *Honorius* I. was condemn'd in two general Councils for Heresie. Pope *Marcellinus* was an Idolater. *Sylvester* II. a Conjuror. Pope *Eugenius* IV. was depos'd by the Oecumenical Council of *Basil*, and all his Adherents, yet retain'd the Papal Authority: Cardinals and Bishops were instituted by him. One Nullity breaks the whole Chain.

* *Confess. Gallie. Belgic.* † Downham, Whitaker. Ph. Morn. G Pacardus, Bishop Jewel A. B. Whigg Dr. Fulk

3. That none upon this Principle can be assur'd he is a true Minister, tho' Episcopally ordain'd. How shall the People be satisfied, that their Ministers are true Ministers, when for ought they know the Line of Succession is interrupted? How can I know that the Bishop ordaining, or his Ordainer, were not incapable by *Simony*, Errors in Fundamentals, or otherwise.

4. If there be an uninterrupted Succession of *Bishops*, so there was of *Presbyters*.

Object. But they lost their ordaining Power, saith Mr. Dodwel.

Ans. Then they had it originally, and the Restraint is Canonical, not Scriptural, which suspend the Act, but takes not away the Power.

Mr. Owen adds, that the Instances of *Timothy* and *Titus*, and the Seven *Asian* Angels, were the principal, if not the only Things urg'd at the *Hall* out of Scripture, for the Necessity of Episcopal Ordination: To these he answer'd to this Purpose--- From Dr. *Stillingfleet*, who says to this Effect, That the Superiority which *Timothy* and *Titus* had over their Churches, does not prove that Form of Government necessary in all Churches. *

But admit that *Timothy* was Bishop of *Ephesus*, 'twill be no Advantage to the Prelatical Cause, except the Patrons of it prove the *Ephesian* Churches to be of equal Extent with our *Diocesan* Churches. The Members of the Church of *Ephesus* met in one Place, and

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receiv'd the Lord's Supper together, even long after *Timothy's* Death. * *Timothy* had not 200 or 300 Churches, and so many *Presbyters* under his Care and Inspection.

'Tis likely they acted by an extraordinary Commission, because the Apostle makes no mention of the Qualifications, or Ordination of a superior Order of *Bishops* in his Epistles to 'em.

We don't read that *Timothy*, or *Titus*, or any other, were twice Ordain'd; first *Priests*, then *Bishops*, which is absolutely necessary if they be distinct Officers.

Titus in *Crete* has no Commission given him to Ordain *Bishops* there, but only *Presbyters*, 1 *Tit.* 5.

When *Paul* took his last leave of *Ephesus*, he committed the Oversight of the Church to the Elders, or *Presbyters* thereof, tho' *Timothy* their pretended Bishop was present, *Acts* 20. 4, 6, 7. The whole Diocesan Power is given to the *Presbyters* before their supposed Diocesan's Face, and not a Word spoken to or of *Timothy*. *Acts* 20. 17, 28. 38. 39.

Object. But he was not Bishop at that Time.

Ans. If so, how comes *Paul* to be so regardless of the Church, when he was never to see their Faces more, as not to name his Successor?

Timothy was an Evangelist, who was an extraordinary Officer, and as such had no Successor.

In the Year 1682. He gives a further Account of it in a Manuscript; which he calls,

* *Ignat. Epist. ad Ephes.*

A modest Examination of the Bishop of St. Asaph's Notes upon the London Jus Divinum Ministerji Evangelici; where he observes that the first Council that ever decreed the Divine Right of Episcopacy is that of *Trent*, and that the *Papists* have unanimously maintain'd the Divine Right of Prelacy against our Protestant Divines.

His Lordship resenteth it ill that the *Popish* Synods of *West Europe* † must be stil'd Oecumenical Councils, that they may come in and witness for *Presbytery*---

Mr. *Owen* argues further, and says, 'tis certain that the Commission of the Apostles was larger than that of Ordinary Ministers, but wou'd fain see Proof of a larger Commission given to *Bishops* in Scripture than is given to *Presbyters*.

'Twas the Extraordinary Commission given the Apostles that made 'em Extraordinary Officers. The Inequality of Officers arises from the Inequality of Commissions. Now, *Presbyters* and *Bishops* have one and the same Commission, therefore they have one and the same Office.

We don't read that Christ, or his Apostles, set up one *Bishop* or *Elder* above the other *Presbyters*--- In the Church of *Alexandria* *Presbyters* made *Bishops*.

* *Sadeel de Legit. voc. Min. Bishop Jewel's Defence of the Apol. Part 2. Cap. 9. Bishop Morton's Catholic Appeal. Whitaker against Campion, Duræus. A Council of Constance and Basil.*

The Canon forbids the *Bishop* to Ordain without the *Presbyters*. We may say as well then that *Bishops* have no Power to Ordain, because they were not ordinarily to do it without the *Presbyters*--- We have no Example or Precept in Scripture, or long after, that Bishops of the present Species did arrogate to themselves the sole Power of Ordination. There is no Evidence for such Diocesans : The very Office is humane, and therefore the very Power they have to Ordain, is not as *Prelates*, but as *Presbyters*--- I'll add no more, the Substance of it being in his *Plea*.

The Effects of this Discourse were various, but I did not hear of any Converts made by it. My Lord Bishop, by his great and Exemplary Candour, procur'd the just Respects of those, who cou'd not be convinc'd by his Arguments. In his pious Clemency towards the Dissenters he was singular, and had no Rivals nor Imitator ; their Adversaries were so far from treading in his laudable Steps, that their Rage increas'd, and Warrants were issued out against Mr. *Owen*, which confin'd him Prisoner to his House, and oblig'd him when he went abroad, to travel by Night.

That Air of Piety and Uprightness which adorn'd the several Scenes of his Life, so recommended him to the Esteem of his Neighbours, that he seldom wanted a Timely Advertisement of his Danger : This administer'd some Relief under the daily Pressures of frightful and discouraging Prospects.

But no Menaces cou'd deter him from Duty, or make him disregard his Ordination-Vow. He expounded the Holy Scriptures, pray'd and sung Psalms every Morning and Evening in his Family,

Family, where several of his Religious Neighbours were generally present. When at Home, he preach'd ev'ry Lord's Day in his own House, to as many as had Courage to attend, and administer'd the Lord's Supper at stated Times.

When the Prison-Doors were open'd by Royal Indulgence, and the Dissenting Captives set at Liberty, he studied how to promote Religion in a more Publick Manner, in diffusing the Light of the Gospel into the dark and distant Corners of *Wales*: He set up several Lectures, and took uncommon Pains to support 'em, and very often at his own Charge.

The Monthly Lecture he set up at *Ruthin* in *Denbighshire*, he afterwards remov'd into *Denbigh*, where he met with sharp Opposition. The Justices refus'd to record the Place, when 'twas duly certified to 'em, in Contempt of the Act which required 'em to do it, and then prosecuted 'em for a Conventicle. But the Judges at the next Assize severely reprimanded 'em for their Refusal, and oblig'd 'em to do it.

When he preach'd the first Lecture, they were rudely treated in the most solemn Acts of Religion, indicted and fin'd upon the Conventicle Act: But this being effected by irregular Proceedings, they were discharg'd before the next Quarter-Sessions. Mr. *Owen* being advis'd to prosecute those who had illegally sentenc'd him, declin'd the Advantage, saying only, *I pray God forgive 'em.*

Another Time, when he was preaching in the same Town, the hair-brain'd Mob (actuated by a superior Influence) surrounded the House, broke the Windows, disturb'd and abus'd the Assembly by throwing Stones among 'em.

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'em. But this Piece of Prophane Rudeness (scorn'd even by Heathens) proving ineffectual to answer their End, their fruitful Invention directed 'em to another Project.

It happen'd there was then in Town a debauch'd Drummer from *Ruthin*; a fit and forward Tool for the Purpose, who was put on by some Gentlemen to beat the Drum under the Window of the Meeting-House, where the Congregation were at Divine Worship.

Mr. *Owen*, when he cou'd not be heard for Noise, went on unmov'd at the Indignity, and impotent Triumphs of blind Rage. When Sermon was over, the sawcy Drummer was summon'd before a Magistrate, and being appriz'd of his Danger, confess'd his Crime, and beg'd Pardon; whereupon he was dismiss'd. Some Years after, this poor Fellow being upon his Death-Bed, express'd a great deal of Sorrow for disturbing that good Man, as he was now pleas'd to call Mr. *Owen*.

His violent Opposers were numerous and powerful; but in a little Time after all of 'em drop'd off, and a settl'd Meeting has been kept up in that Town ever since; and is now supplied by a very humble and industrious Minister.

Speaking of his unjust Treatment, he said, *That Hatred of Goodness does often precipitate Evil Men to Acts of Injustice. To be Godly is to expose our selves to the common Enmity of Mankind. Be content, and thankful 'tis no worse. Those that murmur against Providence, murmur against the God of Providence.*

C H A P. VI.

The Dissenters vindicated from the Charge of Popery in Ten Arguments. The Use they made of the Royal Indulgence, no Furtherance of it, evinc'd in Four Things. His grateful Recognition of our Deliverance in 1688. The great Danger the Protestant Religion was in. Passive Obedience the Engine of Slavery. Mr. O's. Diligence in doing Good in midst of Discouragements.

THE successful Improvement he made of this Liberty, drew another Storm of Reproach upon him and his Brethren, who were now charg'd with being Popishly affected, and joyning with the *Papists* to ruine the Protestant Interest. 1686.

To this he answer'd, (1687.) that of all Imputations cast upon 'em, none cou'd be more unhappily invented than this; which he makes appear by the subsequent Reasons, and Remarks: For,

1. The Protestant Dissenters can't be charg'd with any *Popish* Principles. Their Confession of Faith, and Catechisms are extant.

2. Their Practices are not *Popish*: They worship no Graven Images, nor do they pray to Saints and Angels. They teach no Doctrine but that of the 39 Articles of the Church of England.

3. Many

3. Many of 'em have written learnedly against *Popery*: As Dr. Owen, Mr. Baxter, Mr. Pool, and the Authors of the Morning-Lecture.

4. They were the first that saw the Danger of *Popery*: Were awaken'd and could not conceal their Fears, when their Neighbours were in a deep Sleep. Then we were laugh'd at as a fanciful People that fill'd the Nation with causeless Fears and Jealousies-- We know the Time when we were told out of the Pulpit that the *Church of England* was supported by Two Pillars, the *Word of God*, and the *Word of the King*.

5. The *Church of England* charg'd the *Dissenters* with being the Authors and Promoters of the Exclusion Bill; (which was a Blow at the Root of *Popery*) to be sure then King James look'd upon those Gentlemen as no Friends to his Religion.

6. There was a Vote pass'd the House of Commons in the Parliament, 1680. *That to prosecute Protestant Dissenters upon Penal Laws was a weakening the Protestant Interest, and a promoting of Popery.*

Yet notwithstanding from that Time forward great Severities were us'd against 'em in Ecclesiastical and civil Courts; who promoted *Popery* then?

7. We know the Time when the General Cry among some Church-men was, that they had rather be *Papists* than *Presbyterians*. If the *Dissenters* and *Papists* be one, how came they to distinguish 'em, and declare 'emselfes for a comparative *Popery* in Opposition to *Presbytery*? To brand the *Presbyterians* for *Papists*, and then for their Adversaries to say, they

they had rather be *Papists* than *Presbyterians*, is a little odd---

8. We differ in nothing from them of the Church, but in those Things wherein they agree with the *Papists*. It's true they have rejected their Idolatry and grosser Errors, and therein we agree with 'em; but they retain a great many of their Ceremonies and Superstitions, and therein we differ from them.

The *Papists* have no Controversy with the Church about those Points wherein we differ from 'em. Nor have we any Controversy with the Church about Things wherein they differ from the *Papists*. They are the Remains of *Popery* we refuse Compliance with, such as the first Reformers wou'd have purg'd out, if the Popish Party had not hinder'd, as Dr. Burnet observes. * To Instance in some of the particular Points of Difference between us.

The *Ch---h* of *E-----d* make Holy Days, impose the Surplice, use the Cross in Baptism, kneeling at the Sacrament-- so does the *Church of Rome*.

The *Church of Rome* made *Bishops*, a superior Order to *Presbyters*, bow at the Name of *Jesus*, manage Church Discipline in the Form of a Civil Court; admit no Parents to answer as Godfathers for their Children, impose stated Forms and Fasts, so does the *Ch--h* of *E---nd*.

9. In those Things wherein we differ from the *Church of England*, we agree with other Reformed Churches.

10. We profess the Orthodox Doctrine, in Opposition to the *Arminians*--- The old Doctors of the Church look'd upon *Arminia*.

* His Letters, p. 40. Amsterdam, 1687.

nism as an Introduction to *Popery*, and yet how many embrace it in the Church? Who then promotes *Popery*, they who embrace the *Arminian Errors*, or those who detest 'em?

Object. *But you use the Liberty of Conscience, which is given on Purpose to break the Church of England, and so promote Popery.* To which he answer'd,

1. Do we not preach the same Protestant Doctrine with you? Wherein can our Protestant Assemblies more prejudice the *Church of England*, than one Parish Assembly does another?

2. By the Time you have suffer'd by the *Papists* as much as we have suffer'd by you, you'll be as glad of Liberty as we now are. Tho' we desire not the Evil Day, God he knows it.

3. It's certain Persecution has been hitherto the Interest of *Popery* in all Nations and Ages; therefore Liberty can't promote it. And why are you so angry with us for using our Liberty, seeing the *Papists* have the Use of it? Will our not using it make it ineffectual to 'em? Seeing it's the King's Pleasure to tolerate 'em, is it not better we shou'd have our Liberty with 'em, than they without us?

The *Papists* had their Liberty ever since the King came in, and there was no Complaint then; but now his Majesty is pleas'd to extend the same Favour to us also, and your Choler is mov'd, it seems; had the *Papists* the Liberty of their Religion, and you Liberty of your beloved Persecutions, all had been well.

4. I'd fain know if Preaching the Gospel be not one of the most Effectual Means by which *Popery* must fall? To be sure it is according to 2 *Thess.* 2. 8. *Rev.* 14. 8, 9, 10.

Now if Preaching the Gospel be a Means to pull down *Popery*, how can our Preaching promote it? How comes the Preaching of Protestant Dissenters to promote it more than your Preaching? Is it the Law that gives that Efficacy to your Ministry to keep out *Popery*, which we have not to back ours? Then how came the Preaching of the first Three Hundred Years to be so successful, when they had no Laws of Man on their Side?

Or is it your using the *Liturgy* in your Assemblies which we have not in ours? The *Papists* claim too great an Interest in that to be a Means to keep out *Popery*. They never scrupl'd joyning in it until the roth of Queen *Elizabeth*. The Pope's Bull, rather than any Disaffection with the *Liturgy*, frighten'd 'em out of Church.

An Apostolical Spirit wou'd become a Church that brags so much of an Apostolical Constitution--- Such a Temper wou'd dispose you to rejoyce with the Apostle, that Christ is preach'd, whether in Pretence or in Truth, *Phil.* 1. 15, 16, 17, 18.

The memorable 1688. which amaz'd the World, he always remember'd with a grateful Astonishment. Of the Distress we were reduc'd to before the Revolution, he writes thus;

" We were as *Isaac* bound to the Altar--
" the Bloody Knife was at our Throat--

" all

" all Things were ripe for Execution--- An
 " Army of *Papists* and debauch'd *Protestants*
 " were within our Gates, ready to enslave us.
 " The fatal Conjunction of *England* and *France*
 " threaten'd the utter Extirpation of the Pro-
 " testant Interest.
 " Whicher cou'd we look for Help in that
 " dismal Juncture? In former Persecutions of
 " the Church, God open'd a Sanctuary else-
 " where, but now the Storm that threaten'd
 " us was universal, and no Place like to be safe;
 " the Power of the Enemy reach'd to the
 " very Ends of the Earth. The *American*
 " Churches felt the malignant Influence of
 " our Constellations. Their Foundations were
 " overturn'd, and themselves left to the Mercy
 " of Arbitrary Men.
 " If we fled to *Holland*, alas they were but
 " a Morfel to the *French* Tyrant. *Scotland* was
 " enslav'd. *Ireland* in Possession of a Bloody
 " Barbarous People, that wanted neither
 " Power, nor Hereditary Inclination, to bath
 " themselves in Protestant Blood.
 " Foreign Protestants had their Eyes upon
 " us, and fled hither for Refuge, but 'twas
 " like leaping into the Fire--- We expected
 " the Second Part of the *French* Tragedy to
 " be acted here, and knew not how soon we
 " must be Dragoon'd out of our Religion and
 " Lives.
 " In this dismal State of Things, the Lord
 " awak'd as one out of sleep; he smote his Enemies,
 " and put 'em to perpetual reproach, *Psal.* 78. 65, 66.
 " He adds, " The *Popish* Party in the Two
 " late Reigns had intervoven *Nonresistance* and
 " *Passive Obedience* with the Frame of the Go-
 " vernment, by obliging all Magistrates and
 " Mini-

“ Ministers to swear that neither the King nor
 “ any commission’d by him must be resisted
 “ upon any Pretence whatever. By this
 “ Means they thought to make themselves ab-
 “ solute, and so introduce *Popery* and *Slavery*
 “ without Opposition.

“ And to make this new Principle take the
 “ deeper Root in Men’s Minds, a Number of
 “ Mercenary Divines are employ’d to preach
 “ up this enslaving Doctrine, and to press it
 “ upon Men’s Consciences upon Pain of Dam-
 “ nation, as the distinguishing Character of
 “ the *Ch-- of England*. When those who
 “ had distinguish’d themselves by their blind
 “ Zeal for this Doctrine, saw the Consequence
 “ thereof, that ’twas turn’d as a Two-edged
 “ Sword upon themselves, they soon forgot
 “ their own Doctrine, and very generously sa-
 “ crific’d it to the common Safety.

Towards the latter End of 1690. he set up
 a Lecture in *Llanuwllin* in *Montgomery shire*, at
 the House of one *Mr. John Griffiths*, a Gentle-
 man of Character. When he preach’d the first
 Sermon there, the House was surrounded with
 the Rabble, who broke the Windows, and
 disturb’d the Assembly by throwing in Stones,
 and the Gentleman coming to his Door to ap-
 pease the Tumult, very narrowly escap’d their
 Fury. One of these poor Wretches being
 afterwards convinc’d of his Folly, confess’d
 to the Gentleman’s Lady (as she told me her-
 self) *He had never prosper’d since he had lift up*
his Hand against the Gospel.

He had Lectures also at *Wrexham* in *Denbigh-*
shire, where he preach’d often, and admini-
 nister’d the Lord’s Supper. I cou’d Instance

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in a great many other Places, where his Success always equal'd his faithful and unwearied Endeavours, but shall add no more, nor make any Remarks upon his last Years but what may occur in his Observations, Books, Character, and the concluding Part of his Life.

C H A P. VII.

A Collection of his Sayings and Observations, Moral and Divine. His Circumspection. The Excellency, Design and Nature of Religion; its Decays and Contempt, Divisions in their Causes and Consequences, Persecution lamented. The Observation of the Lord's Day, Divine Monitions, Prayer, Conscience, true Felicity recommended.

THE Experiences and Observations of Holy Men have been always accounted as Sacred Maxims, and receiv'd with Pious Reverence; therefore I hope the ensuing Exemplars may meet with an equal Regard from the Reader. They are common Truths, but very Instructive, and tinctur'd with an uncommon Concern for the Honour of Religion.

His

His External Conversation was order'd with a wonderful and uniform Exactness: Nor was he less careful of the Invisible Man. *Jealousy of our own Hearts, and Mistrust of our own Ways is, saith he, the first Step to Spiritual Wisdom, referring to the Greek Proverb, That Jealousy and Mistrust are the Two Sinews of Wisdom.*

His Heart was under the Inspection of a very vigilant Eye, and by that Means 'twas always kept in a serious and sensible Frame. He cou'd not speak of a Hard Heart without trembling.

The greatest Judgment in this World, saith he, is the Plague of a Hard Heart. The Devil sits softest upon this Stone; and is never so much pleas'd as when a Man is most harden'd: The Seed of his Temptation takes Root and prospers best in this Stony Ground.

Speaking of Religion, he said, "It consist-
"ed in a close and conscientious Adherence
"to Scripture Rules--- *Holiness is walking with*
"God. In comforting Persons against the Im-
perfection of it in this Life, he said, *Our Ac-*
ceptance with God is founded on our Justification,
and not our Sanctification.

Discourfing of the Time, when Places began to be reputed Holy by the Church, he observ'd, *That then Holiness began to be ascrib'd to material Temples in the Christian Church, when the Holiness of the Spiritual Temples began to decay.*

In recommending Religion, he said it did Three Things, which the World can't do:

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1. " It gives real Contentment in Life.
 " They who seek for Happiness in this World,
 " seek the living among the dead.

2. " Comfort in Death. The Breasts of its
 " Consolations will refresh, when all other
 " Things fail us.

3. " It gives us a Crown of Glory after
 " Death. When the Happiness of a Worldling
 " expires, that of a Christian begins.

His Concern for the declining State of
 Christianity, discovers it self in the following
 Words:

" Religion is at a low Ebb--- the old Stock
 " of Christians wearing off --- how few young
 " ones come up in their room---- Conversion-
 " work is at a Stand, and the Ministry turn'd
 " into a Judgment to many --- It grieves me
 " to see such Death upon Ordinances. The
 " very Vitals of Religion languish among us.
 " Ah how little of God is seen in the Lives of
 " Men! What Defects in Magistrates! What
 " Connivance at Immorality! Royal Procla-
 " mations, and Acts of Parliament against it,
 " disregarded! If we look upon Persons of
 " an inferior Rank, these are carried with the
 " common Stream, and generally follow a
 " Multitude of Superiors to do Evil, and reckon
 " it a sort of Virtue to imitate the Vices of
 " Great Men.

The general Security of the Land he look'd
 upon as ominous. " The Men of *Laiſh* be-
 " came a Prey to the *Danites* *; and the *Tro-*
 " *jans* were overthrown by the *Grecians*, when
 " overwhelm'd with Security and Drink †.

* Judg. 18. 7. † *Somno vinoq. sepulti.*

He was not a little mov'd when he heard Persons scoff at Religion, and make a Mock of Sin. *Contempt of Religion*, saith he, *was one of the Sins for which God sent the Vandals upon the Roman Empire**, and for which he sent the Saxons to plague the Old Britains †.

It was with Regret and Sorrow he look'd upon our intestine Heats and Animosities. Upon this Occasion he writes: "Our being so angry with one another, is a Sign God is angry with us all; and it's well if our sinful Wrath does not stir up God's revenging Wrath. Divisions portend Ruine.---- Civil Divisions fatal to Kingdoms, Religious to Churches.

"The Success of our Ministry much depends upon our Union. When God divided the Tongues of the Builders, the Work ceas'd, and became a *Babel*, a confus'd Thing. Contentions about little Things destroy Love, and the Life of Religion. Lord, is there no Balm in *Gilead*, to heal the bleeding Wounds of the Church! God forgive our Breach-makers.

Speaking of the Original of our unhappy Divisions, he said they were owing to Three Things:

1. "To an imposing Spirit: When Persons make their Opinions a Standard unto others. Imposition of disputable Things have always caus'd Divisions, and will to the End of Time. *Rom. 16. 17. I beseech you, Brethren, mark them which cause Divisions and Offences--- and avoid 'em.* Christ gave no Power to

* *Salvian.* † *Bede.*

" make new Laws binding the Conscience;
 " *Matth. 28. 20.*

2. " To Bigotry, or intemperate Zeal for lesser
 " Points, or disputable Opinions. This tempts
 " many to Hypocrisie, and to think all Religion
 " consists in Excess of Zeal for their own Way,
 " and in condemning all that differ from 'em.

3. " They were owing to the Defect of Bro-
 " therly Love. Our Divisions don't so much
 " consist in different Apprehensions, as in
 " Heats, Distances, Censurings, Back-bitings,
 " Uncharitableness, and the Want of Christian
 " Love---

In describing such, he adds, " The hotter
 " People are in lesser Things, the more cold in
 " the greater. Thus the *Pharisees* were zeal-
 " ous for their Ceremonious Traditions, but
 " lukewarm in the Great and Substantial
 " Things of Religion.

" The great Design of Religion, is to re-
 " store Love to the World. The Flame of
 " Love expir'd at the Entrance of Sin, and
 " revives with the Introduction of Holiness.

" 'Tis sad to think with what Strangeness some
 " Persons carry towards those that differ from
 " them in lesser Things; tho' they can't but
 " acknowledge, they hope to meet 'em in the
 " same Heaven: A Shame then to be such
 " Strangers in the Way, especially in the Land
 " of our Pilgrimage, where we are all Strangers.
 " Love is the Image of God, Hatred the
 " Picture of the Devil---

Speaking of coercive and Penal Laws about
 Religion, he said, *That the Gospel knows no
 Compulsion but that of Perswasion, no Restraint*

but that of Love. The Kingdom of Heaven suffers Violence, but offers none.

He wish'd there were no Reason to say,
Tho' the Persecuting Power be dead, the Spirit of Persecution lives.

I don't remember I ever knew a more conscientious Observer of the Lord's Day, some Part of which he spent in bewailing its Prophanation by others. "God, saith he, will vindicate the Honour of his Day from the Irreligious Contempt of Profane Men--" He is blind that sees not this to be one of the crying Sins of the Land--- He himself is accessory to the Guilt, whose Righteous Soul is not vex'd thereat--- The polluting of the Sabbath was one of the Sins for which God sent the Jews into Captivity.

Speaking of God's merciful Regards to the World, he observ'd that no remarkable Judgments were ever inflicted without some previous Monitions. Among other Instances, he said, "Threatnings were standing Warnings upon Record, of the Judgments of Heaven: In their Primary Intention they were Premonitions, in their Secondary Predictions.

He was a Person given to Prayer, and recommended that Divine Practice as the great Preservative of Religion, and best Preparative for Judgments. He describ'd it thus, "Prayer is the Wings of the Soul upon which it mounts to the highest Heavens, and the Promises are the Wings of Prayer. Prayer is the Key that unlocks the Treasures of God, the Christian's Chariot in which he

"ride

“rides upon the High Places of the Earth, a
 “Messenger, that dispatch’d into Heaven never
 “returns empty: Prayer opens the Door of
 “our Hearts to God, and it opens the Heart
 “of God to us; the more in Prayer, the more
 “in Heaven: Some think *Paul* was caught
 “into the Third Heaven, when he was at
 “Prayer.

He thought the greatest of Men had the
 greatest need of Praying; especially Earthly
 Sovereigns, and produc’d that memorable In-
 stance of *Gustavus Adolphus*, King of *Sweden*,
 who being devoutly upon his Knees in the
 Cabiner of his Pavilion, was surpriz’d by one
 of his Favourites, to whom he said,

“You wonder to see me in this Posture, since
 “I have so many Thousands of Subjects to pray
 “for me; but I’ll tell you, no Man has more
 “need to pray for himself, than he, who being
 “to render an Account of his Actions to none
 “but God, is for that Reason more closely
 “assaulted by the Devil, than all other Men
 “besides.

When he beheld the vilest of Men at Ease,
 and some of the best Christians perplex’d with
 Horrors about their Eternal State, he was
 wont to say, *Conscience is slow in doing its*
Office of Application in good and bad Men.
 Conscience he call’d, *The Reflex Act of the Mind*
upon it self; or a Man’s Judgment of himself;
and Inward Peace, he said, was the comfortable
Reflection of a sanctified Conscience.

Speaking of the various Sentiments of Philosophers about supreme Happiness, he said, "The Reason why Men varied in their Opinions about it, was because they thought the Enjoyment of what they wanted wou'd make 'em happy. e. g. He that was poor said, *I shou'd be happy if I had Riches*; and thence grew his Opinion, that true Felicity consisted in Riches. So the Sick

Tho' all Men have Happiness in their Eye, yet most lose 'em selves in the Pursuit: The Desire of Blessedness is inseparable from the Being of a Rational Soul; but Man knows not the Way to it, and when discover'd cares not to walk in it.

C H A P. VIII.

His Thoughts about Presumptuous Sins, bad Company, Reproofs, ill Examples, Prosperity, Reproaches, Time, Recreations, Idleness, Death-Bed-Repentance.

Speaking of Presumptuous Sins, he said, "They border'd upon the Sin against the Holy Ghost, and dispos'd Men for the Commission of it: Presumption is the first Step down that dangerous Precipice, whence no Man ever return'd; it makes a Man like the Devil. Thus *Judas* was call'd a Devil, because he was a Presumptuous Sinner.

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He was very critical in his Company, and delighted only in those who bore the Divine Image. His usual Advice was, *Covet not Friendship with those that are not Friends of God.* For, *Wicked Companions are the Devil's Solicitors to draw Men into Perdition.*

"Who would have thought that Alexander the Great should be infected with the Fashions of the *Persians*, whom he conquer'd? Yet by conversing with 'em, he was infected by 'em to his Destruction. The *Jews* by conversing with the *Agyptians*, suck'd in their Superstitions.

"We read, adds he, of one who went thrice to *Rome*, who said, The first Time, I saw their Fashions and Manners, the second Time, I learnt 'em: The third Time, I carry'd 'em away. This Instance he applied to those who associated unnecessarily with Men of Prophane Morals-- "Let therefore those, continues he, be your Companions now, whom you would be with for ever. Sheep are sociable Creatures, and feed in Flocks, but they don't herd with Goats.

He look'd upon't as an ill Sign, when any grew shy of the Company of good Men.

"When, says he, Men begin to grow strange to those that are good, 'tis a certain Sign some Root of Bitterness is growing up in 'em: Thus when *Saul* begun to debauch his Conscience, he never goes to *Samuel*.

But suppose, saith one, we don't joyn with wicked Men in what is sinful: He answers,

"Yet if you hear, or see 'em sin, and not re-

"prove 'em, (or some way shew your Displeasure)
 "you are guilty with 'em.

"In reprov'g, take heed of Passion, for
 "then 'twill ne'er do good: Some will not
 "open their Mouths to reprove, 'till they are
 "provok'd, and then they tell all their Hearts;
 "but this is reproaching, and not reprov'g,
 "and favors more of Revenge than Love.
 "Slight not Reproofs given by Ill Will, for
 "Grace will teach us to learn Wisdom of an
 "Enemy. He that loves Sin will hate his Re-
 "provers.

He much bewail'd the Ill Examples of Great
 Men, *which, he said, carried a Train with 'em.*
 Upon this Occasion, he mentions the Heathen
 bringing in a Young Man, who hearing of the
 Wickedness of those they call'd Gods, said,
Do they do so and so, and shall I stick at it?

He adds, "The ill Examples of great Pro-
 "fessors are yet more fatal, for their Failures
 "are a Countenance to wicked Men in their
 "Follys. Prophane Men approve those in
 "what they do ill, whom they scorn in what
 "they do well-- draw a single Crime into a
 "perpetual President.

When he saw any under a remarkable Judg-
 ment, he said, *We deserve the same, and he that*
will not take Example by others, shall be made
an Example unto others.

He observ'd of the Wicked, whose Circum-
 stances flourish'd, *That their Prosperity was their*
Punishment and Portion. "Julian, when he ob-
 "tain'd the Empire, had done with Christ.

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To one who was unjustly reproach'd, he writes, *Be more solicitous to deserve a good Name, than to expect it on Earth: To do well, and to bear ill is Divine. Religion teacheth us to expect a Cross, and not a Crown, in the present State: There is no Exemption from Troubles on this side the Grave, for Sin and Misery are Twins that live and die together. The Servants of God are often cloath'd in Bear's Skins, and then baited: But we need something to wean us from the World.*

He wonder'd to see so valuable a Treasure as Time is, so disesteem'd by the Generality of Mankind. "Ah, said he, how miserable is their State, who have little of their Time left and much of their Work undone--- The Loss of Time, and the Immortal Soul, usually go together. Ah what Pity, that instead of filling up Time with Duty, it shou'd be fill'd up with Sin!" "Did Men consider how short their Time is, how precious their Souls are, how long Eternity is, they wou'd not prodigally waste away their Time. Men are never convinc'd of the Worth of Time, 'till they know the Worth of their Souls."

He thought it the great Infelicity of the Rising Generation, that they abandon'd 'em-selves to all manner of Divertisements, and spent so much Time in laborious Trifles. He did not deny but some Recreations were lawful, but he thought they were seldom manag'd without Sin--- But if Young People, &c. must have their Sports and Recreations, let 'em observe these Four Things.

1. "See the Matter of 'em be lawful; such
 "Things as exercise the Mind, or Body, or
 "both, and depend not upon meer Chance.
 "We must not divert our selves with holy
 "Things.*

2. "That your End be right, to fit you for
 "the Service of God, and the Dutys of your
 "Calling. Remember you are Christians, and
 "shou'd aim at the Glory of God in all
 "Things: We must account for idle *Hours*, as
 "well as idle *Words*.

3. "In Recreations you shou'd be moderate
 "and sparing; as Sauce to Meat, too much
 "clogs. We shou'd be sparing in Time, and
 "Affections.

"In Time, for 'twill be soon gone, and
 "Death is near. No more Time is lawful for
 "Recreations, but what fits us for the Dutys
 "of our general, and particular Callings;
 "they shou'd be short, and seldom. If thou
 "art at thy Recreations when thou shou'dst be
 "at thy Shop, or upon thy Knees, thou sinnest
 "greatly. The most dangerous Snares are in
 "lawful Things; for there Men suspect no
 "Danger, and therefore are more easily foil'd.

"We must be sparing in Affections, not
 "overlove 'em. Carnal Mirth is apt to steal
 "away the Heart from God, *Eph. 5. 18.*
Ecc. 2. 2.

4. "See your Company be good. You may
 "sin by not making choice of your Company.
 "Shall they be thy Companions in thy Mirth
 "who'll deride thy serious Devotions? Didst
 "thou call 'em to pray with thee, wou'd they
 "not laugh at the Motion?

* Non ludendum cum sacris.

He

He puts the Case. "What shall we think of
"Cards and Dice?"

Answer. "As far as they are Games of meer
"Chance, they are condemn'd by Antient and
"Modern Divines. They are Lots, and the
"Use of these is an Act of Religion. There
"are Four Things in the Use of a Lot.

1. "A casual Act.
2. "Applying it to the Determination of
"some Controversy.
3. "An Application to God's Providence.
"Prov. 16. 33. *The lot is cast into the lap, but
"the whole disposing it is of the Lord.*
4. Prayer, that God wou'd determine the
"Event. Now,

1. "Solemn Acts of Religion ought not to
"be the Matter of our Sport and Diversions.

2. "They occasion much Evil, and irre-
"ligious Passions; draw to bad Company;
"many ruin'd by 'em.

3. "They are against some general Rules of
"Scripture. *Phil. 4. 8.*

"They are not expedient. *1 Cor. 6. 12.*

"We shou'd avoid the Appearance and Oc-
"casion of Evil.

"They are offensive to many good People.

"*1 Cor. 8. 13.*

4. "They are condemn'd,

"By Pagans. The Antient Roman Laws
"disallow'd of 'em.

"By the Fathers. *

"By Councils. *Eliber. Can. 79. Excom-
"municates those who play at Dice. Concil.*

* *Clem. Alexand. Paell. lib. 1. c. 52.*

" *Const. in Tral. Can.* forbids Ministers and
 " Laymen--- The 75th Canon of the Church
 " of England forbids Ministers to play at 'em,
 " in these Words;

" *No Ecclesiastical Person shall spend their Time*
 " *idly, by Day or by Night, playing at Dice,*
 " *Cards, or Tables, or any other unlawful Game,*
 " *under Pain of Ecclesiastical Censures, to be in-*
 " *licted with Severity---* Hands that have
 " handled the Holy Word of God, to deal
 " with Cards, are very offensive to many good
 " Men. He concludes his Thoughts thus;

" Hast thou made thy Peace with God? If
 " not, how canst thou be merry, and play
 " away thy precious Moments! How canst
 " thou laugh, and be jovial, and the Wrath of
 " God hang over thy Head! What? be fool-
 " ishly merry, upon the Brink of Ruine, and
 " not know thou wilt be one Night, one Hour,
 " one Minute out of Hell!

" Merriment is one of those Vanities that
 " makes the Heart vain, and frothy, that
 " emasculates the Mind, and indisposes it for
 " Divine Exercises--- that softens the Heart
 " for the Cross and hardens it for Sin.

He look'd upon *Idleness* as a Vice not to be
 " tolerated in Christian Societies. " 'Tis not
 " only a polluting Vice, saith he, but an In-
 " troduction to all others--- 'Tis the Devil's
 " Nursery; which he plants with ev'ry Hellish
 " Weed: Therefore let not the Enemy find
 " thee idle, if he does he'll find thee Work
 " to do.

As he had made his own Peace with God
 " sometimes, so he wonder'd that so many shou'd

put off such necessary Work to a Dying Hour.

"He that fancies this great World may be done within the Compals of a few Hours, may find himself wofully mistaken.

"A Death-Bed is an improper Season to do it; 'tis not ordain'd of God. How dost thou know he'll give thee Repentance then?

"Death-Bed-Repentance has no Promise that I know of, but rather a Threatning, as 1

"Prov. 24. to 29. nor does it agree with the Description of Repentance in Scripture---

"We must forsake Sin, before Sin forsakes us.

"No Thanks to make a Stand, when God has hedg'd up the Way with Thorns. A

"Death-Bed is not fit in its self; the Preparations of a Sick-Bed are sick Prepara-

"tions. Repentance requires the calmest Thoughts, the most vigorous Exercise of

"the Mind, an unshaken Constancy, a regular Course of humble and circumspect walking

"with God: And can all this be done upon a Sick-Bed? when the Natural Spirits are op-

"press'd, low, flat, and unactive; when the Sense of Pain distracts the Mind, and ren-

"ders it impossible for the Thoughts to fix long on any serious Subject.

"How few are savingly wrought upon then?

"But one that we read of in all the Scripture. True, God may save by way of Prerogative;

"'tis not for us to limit Sovereign Mercy---

"He can rescue a Soul from the very Mouth of Hell--- but the Word of God is our

"Rule.

CH A P. IX.
The Glories of Great Britain. His Thoughts of the Persecuted Evangelical Churches. The Original and Progress of Assassination. A Wonderful Deliverance. His Regards to Magistrates and Ministers. Reformation Gradual. Necessity of Ecclesiastical Discipline.

THE early Plantation of the Gospel in this Island was the Subject of his frequent and grateful Admiration. God, says he, remember'd this Island with the first of Nations: We receiv'd the Gospel about 63 Years after *Christ*, and as many think, by the Ministry of *Joseph of Arimathea*.

The long Continuance of the Gospel here he consider'd as a signal Instance of Divine Favour. "The Sun of Righteousness, saith he, never set upon these Western Nations, since the first Dawning of the Day springing from on high visited us.

"The Churches of *Asia* were famous for Religion, and had the Honour of having Epistles sent 'em from Heaven, but their Candlestick is remov'd, and they are at this Day in their Ruines, under the Power of *Mahometans*.

"What flourishing Churches were in *Africa* in *Cyprian's* Time! and long after him in *St. Austin's* Time! who mentions several Hundreds of *Christian Bishops*, at several of their

"Councils,

" Councils, but their very Name is forgotten.
 " at this Day in those Countrys, which are
 " overgrown with *Mahometanism* and *Paganism*.
 " And the *Roman Church*, once the Glory of
 " the World, is now become the Reproach of
 " Christianity. When we see *Italy*, *France*,
 " *Spain*, most of *Germany* and *Hungary*, over-
 " run with Idolatry, and cover'd with worse
 " than *Egyptian* Darkness, what is our Land
 " that it shou'd be a *Goshen*?

He thought this Nation peculiarly honour'd
 in producing *Lucius*, the first Christian King,
 and *Constantine* the Great, the first Christian
 Emperor in the World.

He adds, " The first Testimony against *Anti-*
 " *christ* was in this Country, by the Monks of
 " *Bangor*--- God had his Witnesses in ev'ry
 " Age in this Kingdom, against *Romish* Usur-
 " pations.

Speaking of the Distress of Foreign Re-
 formed Churches, he say, " Give not way to
 " sinking Fears, and discouraging Prospects.
 " The Church is more the Care of God, than
 " it can be ours. 'Tis his Treasure, purchas'd
 " at a dear Rate: A Bush on Fire not con-
 " sum'd. Are they weak? *Moses's* Rod shall
 " break *Pharaoh's* Sword. Prosperity is no
 " Privilege of *Sion*.

Scarce any remarkable Deliverance vouch-
 saf'd to *England* but he makes suitable Re-
 marks on't. I'll only Instance in One or Two;

In his Adimadversions on the *Gunpowder-*
Plot, he says, " Suppose it had taken Effect,
 " what a Deluge of Blood must have over-
 " whelm'd this poor Nation? What horrible
 " Confusion had the Kingdom been in, when the
 " Flower

" Flower of the Nobility and Gentry had been
 " cut off with one Blow? When the Royal
 " Family had been destroy'd--- What cou'd a
 " helpless Multitude have done for their own
 " Preservation?

" We have Reason to remember Nov. 5. it
 " being the Time his R. H. the Prince of
 " Orange landed to deliver us from Popery and
 " Slavery. The Memory of our Deliverance
 " from the Gunpowder-Plot being almost worn
 " out, God awakens us by a fresh and a great-
 " er Deliverance; greater in the following
 " Instances.

1. " Then Popery threaten'd the Throne, but
 " now it actually invaded the Throne.
2. " Then the Design to introduce Popery
 " was carried on by Policy without Power,
 " now by Power and Policy.
3. " Then in a Corner, but now openly in
 " the Face of the Sun.
4. " Then by a few secret Plotters, now by
 " a great Body of Men, and a standing Army.
5. " Then the Garrisons and Armys of the
 " Nation were in Protestant Hands, now in the
 " Hands of Papists.

His Thoughts upon our Deliverance from
 the Assassination Plot, 1696. he delivers thus;

" The Assassinating Invention is deriv'd from
 " the barbarous *Saracens*; among whom there
 " is a bloody Sect call'd *Assassini*, living under
 " a Senior or Ruler, whom they honour as a
 " Prophet, by whom they are sent forth to
 " murder such Princes as favour 'em not,
 " promising

"promising themselves the Reward of Immortality by him in all Things.

"The Spirit of this barbarous Sect is since enter'd into the *Jesuits*, and other *Popish Orders*, who have by their Writings and Actions prov'd themselves the Genuine Offspring of the *Mahometan Assassins*--- Then speaking of the King's Deliverance from that dangerous Conspiracy, he adds,

"Historys are full of Instances of a particular Vigilancy of Providence over Princes, but no Age has afforded more pregnant ones than those that concern the Person of our illustrious King *William*--- who appears to be the Favourite of Heaven, the peculiar Charge of Angels, the sacred Treasure of Providence, whom no Sacrilegious Hands can touch.

"'Twas a Deliverance scarce to be parallell'd. One of the greatest Deliverances upon *English* Record is that from the *Gunpowder-Treason*; but this may in some Respect seem to transcend that: For,

"That Plot was the Act of a few comparatively, this carried on by a vast Multitude---

"That was manag'd by profess'd *Papists*, this by Nominal *Protestants* in Conjunction with *Papists*.

"That by a Faction of despicable *Priests* and *Jesuits*, this by Persons of Note and Figure.

"That was level'd against the Protestant Religion as such, this both against our Religion and Civil Liberties, by subjecting us to *French Power*.

"Had that taken Effect, it might have hazarded the Protestant Interest in one Nation; had

" had this prevail'd it might have been the
 " Extirpation of the Protestant Churches thro'
 " all *Europe*.

Of King *William's* wonderful Deliv'rance
 at the *Boy's*, he writes, " A Cannon-Ball gent-
 " ly salutes him, to give him a sensible Impress
 " of his Mortal State, and of his Immortal
 " Obligations to his Almighty Preserver.
 " Some fell on his Right Hand, some at his
 " left, while himself stands as an impregnable
 " Monument of Divine Power and Goodness.

His Regards towards superior Powers were
 Sacred and Exemplary. "*Princes*, saith he,
 " are Terrestrial Gods--- They partake in
 " some Measure of the Divine Perfections, are
 " illustrated with some Beams of the Excel-
 " lent Glory. Their Persons are sacred, and
 " have visible Characters of Majesty upon 'em.
 " Dominion over Creatures of an inferior
 " Rank is part of God's Image upon Man :
 " Dominion over Men is a more excellent Re-
 " semblance of God, the supreme Rector of
 " the World--- They are honourable Ministers
 " of the Eternal King, deputed by him, and
 " entrusted with the Government of this lower
 " World ; hence Subjects are requir'd to ho-
 " nour 'em next unto God. The Life of all
 " Society is their Order, and Subordination to
 " lawful Rulers.

" It's just to pay Tribute to 'em, as to pay
 " any Debts to our Fellow-Subjects : To wrong
 " the King of his just Dues, is the greatest
 " Injustice ; for it's Publick Wrong, and the
 " King disabl'd thereby from giving necessary
 " Protection to his People ; 'tis but just he
 " shou'd have part of our Estates, who under
 " God defends the whole.

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He was equally respectful towards those from whom he differ'd in lesser Things. He had a sincere Value for all Men of Piety and Peace, and spoke of the Reverend and Pious Clergy with a just Deference.

"Where God, says he, upon this Occasion, loves as a Father, we must as Brethren. Christ's Love is not confin'd to a Party--- We are Fellow-Labourers in one Vineyard; Fellow-Soldiers under one General; Joint Commissioners in one Embassy.

Discoursing of their Maintenance, he saith, "Under the Law God challeng'd a special Propriety in the Tenth of Men's Estates. 'Twas the Maintenance of the *Priests* and *Levites*, and when they were defrauded of it, 'tis call'd a robbing of God. * To one who said what's this to the New Testament? He answer'd, "Tho' the Law was Ceremonial, yet the Equity is Moral, and of perpetual Obligation. †

The Publick Attempt for Reformation of Manners he look'd upon as a happy Prognostick, and was wont to encourage his Friends who complain'd of its Slowness, thus; *Take heed of despising the Beginnings of Reformation, for God's greatest Works have small Beginnings, as great Rivers have small Springs.*

"God suffers the Reformation of the Church to go on gradually; 'twas 480 Years after the Deliverance out of Egypt before the Temple was built, and 'twas long after before the

* *Mal.* 3. 8. and 4. 10. † *1 Cor.* 8. 13. 14.

" High Places were taken down. 'Twas above
 " a Hundred Years after the Return from
 " *Babylon*, before the Temple was finish'd.

He look'd upon Ecclesiastical Discipline as
 the great Preservative of the Church---
 " Prophane Men, says he, shou'd be cast out
 " as dead Carcasses, out of the Society of the
 " living. The *Pythagoreans* sent a Coffin to
 " one of their Disciples, that was faln into
 " some scandalous Offence:

C H A P. X.

*His Character. A Review of his Younger
 Tears. His Knowledge in the Lan-
 guages. A Digression in Favour of
 the British Language. His Acquaint-
 ance with Antiquity, and the Holy
 Scriptures. His Sermons consider'd.
 A further Account of his Humility,
 Retiredness Patience, forgiving Dispo-
 sition, Mortification to the World,
 Charity, Gratitude. The great Spring
 of his Actions consider'd.*

HAVING finish'd his Life, and given a Gene-
 ral Idea of him thro' the whole, especi-
 ally in his Observations, I shall next attempt
 his particular Character, and close it with an
 Account of his Death.

He was of a middle Stature, of a grave and
 grateful Countenance. He wore his own Hair,
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He was of an affable and courteous Disposition. Tho' his Temper had something of the Reserve, yet was he far from being morose or dull. His obliging Carriage to all, freed him from the Imputation of the first, as his pleasant and profitable Conversation from the last. His intimate Friends, the best Judges of his Real Value, were always sensibly refresh'd with the relishing Entertainment of his Converse; the more of which they enjoy'd, the more confirm'd were they in the just Opinion they had conceiv'd of him.

He had no Reason to dread the ill Consequences of being too thoroughly understood; whereby even Criminal Defects may, by a penetrating Judgment, be found out in most: His Worth lay so much hid under the Veil of his excessive Modesty, that to do him Justice, 'twas necessary by an inquisite Boldness to understand that Merit which so industriously conceal'd itself.

It may be truly said, the more Knowledge one had of him, the more eager wou'd he be to obtain a further Acquaintance with him: His Friends were by Degrees to be let into the Notices of his Worth, which the more they view'd, gave 'em the more extensive Prospects.

The Conduct of his Younger Years foretold that growing Height to which he arriv'd: That Age which in others is thought to countenance ludicrous Diversion, and much Play, was uncommonly remarkable in him for an indefatigable Industry in the pursuit of Knowledge: So early was he transported with an Inclination to be made wise, that he postpon'd

all

all the Follies of Youth to the severer Methods of laborious Study.

His Manly Designs made him soon to outstrip the Generality of his School-fellows: The Happiness of a strong Constitution, with the Advantage of an unquestionable Strength of Brain, made him with Ease surmount those Difficulties which to others were insuperable.

There was nothing he read but he soon made himself Master of, and the surprising Remarks and Observations he made upon his various Readings, are such as afford Matter of no little Astonishment, how such uncommon Thoughts could correspond with such tender Years: He then discover'd what a Progress such a one might make in the Art of *Thinking*.

He made great Advances in the Languages of Antiquity, and from the Volumes of old *Pagan* Authors, he extracted the Purity of their Style, and their Morality, from which, in many Things he observ'd, they even exceeded Christians.

His Correspondence with his learned Friends was often in Latin; his Letters were writ with great Purity and Exactness, and always season'd with an Intermixture of Seriousness. 'Twill almost seem to be beyond the Extent of Belief to mention the many *Greek* and *Latin* Authors he epitomiz'd, and the Volumes to which he annex'd copious Indexes; but these Things were only an Essay to Actions of a more Publick and Important Nature.

His Native Language, the *British*, he was entirely Master of, and writ several useful Treatises therein with great Accuracy.

Tho' the Fate of Conquest oblig'd the unfortunate *Britains* to retire to their Hills, yet the

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the utmost Efforts of their potent Enemies,
could never drive 'em from thence, so that
they still retain their *Original Tongue*.

Permit me to do a Piece of Justice to that
Antiquated Language in contracting what the
Learned *Fuller* is pleas'd to say more at large
of it. Speaking of the old *Britains*, he saith,

1. " Their Language is Native: 'Twas one
" of those which departed from *Babel*, and
" herein it relates to God, as the more imme-
" diate Author thereof: Whereas most Tongues
" in *Europe* are generated from the Corruption
" of Originals.

2. " It's unmix'd, needs no Foreign Words
" to express it self. The *Romans* were so far
" from making the *Britains* to do, that they
" cou'd not make 'em to speak as they wou'd
" have 'em. Their very Language never had
" a perfect Conquest in this *Island*. 'Tis the
" least mix'd with Foreign Words of any in
" *Europe*."

3. " Unalter'd. Other Tongues are daily
" disguis'd with Foreign Words, so that in a
" Century of Years, they grow Strangers to
" 'emselfes: As now an *Englishman* needs an
" Interpreter to understand *Chaucer's English*;
" but the *British* continues so constant to its
" self, that the Prophecies of old *Teliessin* who
" liv'd a Thousand Years since, are at this Day
" intelligible in that Tongue.

4. " It's durable, which had its Beginning at
" the Confusion of Tongues, and is likely not
" to have its Ending 'till the Dissolution of
" the World. †

* Coll. Dict. Arist. in verb. *coll.* † His Church
Hist. B. II. Cent. VII, p. 65.

He studied the *Hebrew* Tongue betimes, and made it very familiar to him, and by his own Industry made no contemptible Progress in the *Arabick*, *Syriack*, *Saxon*, and *French* Tongues.

He had this peculiar in his Character, that he seldom read any *English* Book; that he cou'd procure in other Languages; and for new Books, as he had little or no Leisure to read many of 'em, so he was of Opinion that most of 'em were in Effect but borrow'd, and he prefer'd the Fountain before the Streams: This Practice of his is hardly reconcil'd with the great Command he had of the *English* Tongue, of which he was a perfect Master.

He was a universal and an exact Historian, and cou'd readily account for all the remarkable Transactions that have happen'd in the Kingdoms of the World, the Characters of Time, the Origin of Nations, and their Duration, the Revolutions of States, their Causes, and Consequences, Names of Persons, with the Circumstances of Time and Place.

He was well acquainted with the *Councils*, and *Antient Fathers*, many of whom he Epitomiz'd in *Greek* and *Latin*, and cou'd promptly rehearse their various Opinions, and significant Resolves with Reference to our several Controversies.

In all the Parts of Ecclesiastical History he was so critically conversant, that he cou'd with the greatest Facility recite the several Stages of the Church, the Progress, Opposition, and Alterations it met with in each Century. His Acquaintance with Antient Times and Things was so vast, and his Memory so faithful, that he cou'd instantly solve Modern Difficulties

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by the Determinations of sacred and civil Antiquity.

But his darling Study was the Holy Scriptures, which alone are able to make wise unto Salvation. In these he was an early Proficient, and had well inform'd himself of the several Glosses of different Expositors, both common and critical. Such was his great Veneration for the sacred Scriptures, that he learnt the greatest Part of 'em by Heart betimes : I cou'd never mention any particular Passage in Scripture, tho' never so obscure, but he wou'd always tell the Chapter, if not the very Verse it self.

He had a wonderful Happiness in Expounding Scripture : His Divisions were so just, his Inferences so natural, that they convey'd Instructions with the greatest Delectation : Besides, he was an admirable Reconciler of Scriptures, seemingly discordant ; and so well acquainted with all Paralel Texts, the Original Meaning, and various Significations of the *Hebrew* and *Greek* Words, that he cou'd easily resolve the most doubtful and difficult Places.

He us'd to say, *We ought not to read the Bible as common Books, and that we shou'd always bestow second Thoughts upon't ; for 'tis not reading much, but digesting and improving---* As he was an extraordinary Textuary, so his Sermons were the exactest Counterpart of the Divine Oracles : His Delivery was so free, natural, grave, and awful, that he insensibly enforc'd the eager Attention of his Auditors, who still receiv'd growing Additions to their Admirati-on and Knowledge : He had that uncommon Felicity in Preaching that he might be justly rank'd

rank'd in the Order of the most Eminent and Excellent Preachers.

His Discourses in the Pulpit were plain and judicious, yet eloquent, and pathetick; he took just Pains in composing his Sermons, saying, *We shou'd not offer to God the Halt and the Lame, or that which costs us nothing-- nor crude and undigested Matter to our People.*

The Faithfulness of his Memory equal'd the Largeness of his Parts and Gifts, yet sometimes he writ all his Sermons, and made a transient Use of what he had prepar'd, but for many Years before he died committed to Memory the Substance of his Elaborate Discourses, and Preach'd without the Use of Notes, but presum'd not to do so, without having 'em always ready in his Bible; and he was remarkably peculiar in this, *That he was never known to recall his Words in the Pulpit.*

His Posture was decent and becoming, not affecting much Motion.

The General Scope of his Sermons was to Exalt Christ--- He look'd upon that as a poor Sermon that had not something of Jesus Christ in it. He always thought, and spoke of him with the most profound Reverence. *Tho' Christ, says he, made himself Man, take heed of thinking meanly of him--- Faith sees a Glory in him in his lowest Estate.*

None more convinc'd of the Worth of Immortal Souls, nor concern'd for their Welfare: This made him often say, *The Soul is precious, Oh what pity such an invaluable Treasure shou'd be lost--- The Conversion of one poor Sinner, is worth all our Pains in Preaching-- worth an Ages Preaching.*

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He was priviledg'd with the Blessing of a humble and modest Temper. A Thirst of Glory, which is a Passion connatural to us, and often insinuates it self into the Conduct of great and generous Souls, was never known to be the Pilot that steer'd his Motions; he was far from being Exalted with a vain Opinion of himself, or inclin'd to sacrifice to his own Vanity.

He never prostituted his Name to the Capriciousness of popular Opinions, and slighted nothing more than the Breath of the variable Multitude: Nor was he of their Number who privately sought Honour by a seeming Neglect of it. How rare is the Instance of a Man of Parts, and a known Scholar, that had such a mean Opinion of himself, and his own Performances! Tho' he had a Fund of Knowledge, he was the most insensible of it.

Even in his Younger Years, (a Time which inspires others with inordinate Desires after Honour) he was admir'd for his great Humility. Writing then to a Young Minister about a controverted Point in Divinity, he delivers himself thus; "It becomes our Young Years to be very modest in Notions that bear a Character of Novelty, and are generally suspected for Erroneous by wise and learned Divines. He thought nothing more unbecoming the fain Nature than Pride: Upon these Subjects he delivers himself thus;

"A proud Man is the Devil's Image--
 "Christ came into the World to teach us Humility--
 "He who condemn'd Sin in the Flesh, condemn'd no Sin more than Pride--
 "A humble Christ and a proud Christian is a

“ Contradiction--- That Man usurps the Divine Prerogative, that wou’d be admir’d
 “ and highly thought of--- Ah how can any
 “ think of Christ and be proud ! Can Pride
 “ stand before a Crucified Saviour ?

He look’d upon a retir’d Life to be the most entertaining and agreeable, as meeting with the fewest Avocations from his beloved Study. When he heard some Young Divines complain of such and such Places as disagreeable, for want of Learned Company : *Can there be, saith he, a more diverting and instructive Companion than a good Book ?*

Pursuant to this Principle he liv’d in Obscurity as a Diamond in the Dust, most Part of his Time, and had died so, had not the pressing Importunity of his Friends pluck’d him from his beloved Retirement, and plac’d him in a more conspicuous and useful Post.

Tho’ he lay in a manner conceal’d from the View of the World, yet he wanted not Publick Occasions to try his Patience; but no Man bore his Trials with a more serene Temper. In the worst of Times he stood like an immoveable Rock in the midst of turbulent and threatning Waves ; ’twas his usual Saying under Afflictions, *No Storms without can annoy us, while we have Peace within.*

He was always prepar’d for the most sudden and surprizing Events--- *’Tis, saith he, what I have been preparing for.* Under the greatest Disappointments he was always Master of an invariable Steadiness of Mind, and us’d to check the Eruption of fretful Tempers with this Observation, *Man loves to cross the Will of God, but loves not to have his own Will cross.* The best

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of Men need humbling Dispensations-- Faith thrives best in Adversity.

The Rage of his Enemies was never so great, but he was as much dispos'd to forgive the most irritating Offences, and to treat ill Nature with Exemplary Pity and Patience, His generous Mind was Elevated above the Satisfaction of sordid Revenge, and wou'd not suffer him to overcome Hatred and ungrateful Returns any other way than by Compassion, and good Offices. Such was the admirable Felicity of his Temper, that he heap'd Kindnesses even on those who industriously abus'd him, saying, *We must do good for evil. Does Christ pray for his Murderers, and must we be reveng'd for a Word, or a petty Wrong?*

He look'd upon the World as an unfit Boundary for the Soul, and the most improper Object of our Sollicitude; 'twas this made him entertain it with a becoming Negligence, that he might be more at leisure to attend greater and better Things.

We read of a *Hermit* that liv'd Fourscore and Three Years upon a Hill near *Paris*, who being ask'd by what Means he preserv'd his Life so long, answer'd, *By living free from Cares, and by living indifferent to all Things---* Our deceased Friend was one that liv'd so; but the Eternal Sovereign thought fit to confer upon him a more durable and delightful Felicity, than the Blessing of a long Life.

He never sought to enrich himself, no not by fair and creditable Means; his Life was an uninterrupted Series of Self-denying: He was often importun'd to exchange his private for a more Publick Post, but 'twas no easy Matter to charm him out of his beloved Solitude.

Upon an Invitation he had to *Manchester*, 1696. where he had uncommon Encouragement from a rich, generous, and large Congregation, he delivers himself to his People thus;

“ I have been now about Twenty Years
 “ Preaching the Word of Christ in this Town,
 “ and Neighbourhood, and alas how little good
 “ is done ! This has been my great Discour-
 “ agement in the Place, and has often made
 “ me think the Providence of God would
 “ call me from you, either to a more useful
 “ Station, or to the silent Grave. I’m earnest-
 “ ly call’d to the former, and threaten’d with
 “ the latter ; but the Kindness I have for you,
 “ has hitherto prevented my complying with
 “ the Invitation, in Hopes I may reap some
 “ Fruit of my Labours among you -- God
 “ waits to make farther Trial of you -- He
 “ seems to say concerning this barren Fig-Tree,
 “ I’ll spare it One Year longer.

Some urg’d the Poverty of the Place he liv’d in, and the Prospect he had of advancing his Family elsewhere ; to which he answer’d,

“ Ministers shou’d above all others be mor-
 “ tified to the World -- If Men seek Prefer-
 “ ments and Honours more than the Good of
 “ Souls, they pervert the great End of the
 “ Ministry, which was ordain’d to gain Souls
 “ to Christ, and not Riches to our selves --
 “ Ah how sad to see this Heavenly Calling de-
 “ generated into a sort of Trade to get
 “ Money !

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He contented himself with a small Pittance in an obscure Corner of the World, and when in the Year 1700 he was prevail'd with to remove to *Salop*, it appears by the Circumstances of his surviving Relations, he had the Good of Souls more than that of his Family in his Eye.

Tho' his Annual Revenue was but small, yet his Charity was large and extensive: He cou'd not reconcile himself to the Opinion of *Plato*, who call'd the Poor, the Bane and Plague of a Kingdom. He consider'd 'em as God's Under-receivers, therefore the Fountain of his Beneficence was always open to 'em. He was sparing to himself, that he might be liberal unto others.

He did not wait 'till distressed Objects presented 'emselfs at his Gates, but he studiously sought 'em out, and in giving unask'd, he gave double. Nor did he, as the Custom is, put off his Charitable Deeds to his last Will, but made his own Hands his Executors, and his own Eyes Overseers of the Poor, especially poor Ministers, whom he often surpriz'd with innumerable Marks of his own, and other's Manificence.

He sensibly shar'd with the Afflicted in their Straits, and in relieving 'em often went beyond the Proportion of his small Estate. We may justly apply to him what was said of Dr. *Duppa*, Bishop of *Winchester*, when being reduc'd to a Cruise of Oyl, he made the Drops run to others.

He laid by the Tenth Part of all his Yearly Incomes, which he gave to Charitable Uses, over and above his extraordinary Acts of Charity. He gave much out of a little. A little

before he died, he gave Twenty Pounds to poor Ministers in the *South of Wales*: And some Years before, he freely bestow'd a larger Sum upon a poor Congregation.

Being sometimes caution'd against giving promiscuously to all Objects that offer'd 'em-selves, he answer'd in Mr. Fox's Words, *We shon'd not deny to any that ask for Jesus's Sake.*

He studied to do Good without Noise and Observation, and as he dreaded the Applause of Men, so he industriously conceal'd his Beneficent Actions from 'em. Such was the Veil he drew over the Face of his Charity, that 'twas ordinarily impenetrable by his nearest Familiars.

He was as careful in giving God his Due, scarce any Remarkable Deliverance vouchsaf'd to himself, or his, but he recorded it usually (with the most grateful Accents) in the Almanack for the Year.

July 25. 1682. he writes thus---- "About
" Eight this Morning Mr. *Richard Jones*,
" my Intimate Friend, and my self, being in
" great Danger of drowning in the River
" *Dee*, and past Hopes of coming to Land, it
" pleas'd the Lord wonderfully to deliver
" us. Bless the Lord Oh my Soul, and forget
" not all his Benefits.

" *October 28. 1693.* I had a great Deliver-
" ance upon the Way from *Salop* Home: My
" Horse having falln upon my Thigh on the
" Side of a Pavement, as I was returning from
" *London*; which made me so very lame, that
" I cou'd not go out the following Lord's
" Day: But it pleas'd God my Lameness
" work'd off in a short Time--- How good is
" my God! bless him Oh my Soul. *May 22.*
" *1695.* my Son *Benjamin* had a great Delive-

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“rance from a Stone-Horse, which struck him
 “down, but it pleas’d God he receiv’d no
 “great Hurt--- What shall we render ?

By his first Wife he had many Children, upon
 whose Births he generally writes to this Effect.

“Such a Day, my Wife was brought to Bed

“of a ----- Lord make us thankful for thy

“merciful Visitations--- how good is it to

“trust in God! --- He us’d to say, Mercies

“now will be Debts in the Day of Judgment.

“All have a Mouth, but few Hearts, to bleis

“God for ’em.

The Glory of God determin’d all his Designs
 and Actions.

I’ll only present you with the following In-
 stances.

In 1699. he had a Call to *Salop*, and in the
 same Year was earnestly importun’d to remove
 to *Manchester*. Upon this Occasion he writes
 to his Brother thus ;

“I have yours, and another from our good

“*Manchester* Friends, whose Importunities I’m

“scarce able to resist, and less able to comply

“with--- If I shou’d remove, *Salop* will urge

“hard, that they ought to come first in Con-

“sideration. Pray for me, that God wou’d

“guide to the best. Oh that I knew what

“were most pleasing in his Sight !

In another Letter he expresseth himself thus,

“There was a Meeting of our Country Mi-

“nisters, who unanimously declar’d for my

“Removal to *Salop*, which I have, after many

“Thoughts, at length resolv’d on, it being a

“Publick Post, and near the *Welch* Country ;

“as also to *Oswestree* and *Wrexham*, which are

“very uneasie at the Thoughts of my leaving

“’em ; especially poor *Oswestree*, who keep

" themselves within no Bounds of sorrowing.
 " I am much afflicted at their Distress of Spirit, and am ready to wish, I had not past
 " my Word to *Salop*-- Pray for these poor
 " People, and me, that God wou'd settle our
 " Minds, to his Honour and Glory.
 In the Beginning of his last Illness, his Wife
 said, she hop'd God wou'd spare him to bring
 up his Children; to which he answer'd,
 " That's least in my Thoughts, for if I may
 " not live to be useful to the Church of God, I
 " desire not to live.

C H A P. XI.

*His Thoughtfulness and Contemplation of
 Futurity. His Reflections on his Birth-
 day, and the Bath. His Improve-
 ment and Thoughts of Time. His
 Practice in relation to Prayer, and
 reading God's Word, and Advice about
 it. His Regards to the Lord's Day.
 His Domestick Character, as Father,
 Master, and Husband.*

THE Characters of Religion were conspi-
 cuous in his Countenance and Converse:
 That Seriousness with which his Younger Years
 were tinctur'd, receiv'd daily Augmentations,
 by constant and undissembled Practice of it.
 His Thoughts and Time were engross'd by
 another World: His Life was a continued
 Contemplation of Futurity.

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He wonder'd how sinful Creatures cou'd think of the Great Tribunal without trembling, *since, says he, nothing concerns us more than the Determinations of the last Day.* In most of his Letters (which were many) to me, he generally concluded 'em after this manner, *The Lord fit us for our Change.* And when ever he writ of the Death of a Friend, or Neighbour, he had such Expressions--- *The Lord prepare me, who am following after---* *The Lord fit me and others, that must shortly follow---* *Our Glass is running.*

November 1. 1693. he writes thus ;

" This is my Birth-day, may I spend this
" Year to the Honour of God, which is the
" Fortieth Year of my Age--- Ah how little
" of this have I liv'd to God ! I am now past
" my *ἀκμή*, the [*Vigour of my Age,*] and my
" Sun is declining--- God fit me for my Grave.

November 1. 1700. He writes to a near Relation in these Words ;

" This Day was our Publick Fast, which
" fell out very seasonably, for it is my Birth-
" day, and I was willing to celebrate it as a
" Day of Humiliation, that I was born in Sin,
" in a State of Spiritual Death, and that I
" continu'd, I'll not say, liv'd so many Years
" in this Valley and Shadow of Death, before
" ever I knew where I was, or whither I was
" going. The Grave is the Land of Forget-
" fulness; such has this evil World been to me:
" I have spent much of my precious Time in
" it, as one buried in the Grave, in a profound
" Forgetfulness of God my Maker, Preserver,

“ Benefactor, and great Redeemer. And since
 “ the Day-spring from on high has visited me,
 “ and I was awaken’d out of my dead Sleep,
 “ I have slumber’d and slept away a great Part
 “ of my New Life.

“ Did I know the Day of my Second Birth,
 “ I wou’d celebrate that with Spiritual Mirth, as
 “ the happy Day in which I was made a Child
 “ of God, and an Heir of Heaven. But as
 “ we know we are born into the World, tho’
 “ we can’t remember our Natural Birth, so
 “ we may know our Second Birth by that Prin-
 “ ciple of Divine Life we feel in our Souls,
 “ tho’ we can’t remember the Time of our Re-
 “ generation.

“ Then we begin to live when we are born
 “ of God--- I was altogether dead before
 “ Conversion, and how little of my Time since
 “ have I liv’d to God? I am asham’d, and
 “ blush to think of it; pray for me, that I
 “ may be enabl’d to live more to his Glory,
 “ the few remaining Minutes of my short
 “ Life.

About Three Months before he writ this
 Letter, ’twas reported at *Chester* that Mr. *Owen*
 was dead; (occasion’d by the Death of that
 Excellent and Eminent Young Divine Mr.
John Owen) upon which he writes to me thus,
 “ That Report which reach’d *Chester* concern-
 “ ing me, bids me prepare; for I know not
 “ how soon I may be summon’d hence--- I
 shall only add here part of a Letter he writ
 from the *Bath*.

“ This Place is an Emblem of the World,
 “ into which some are daily coming, others
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“going, and all make but a short Stay. Some
 “merry, some sad, some grow better, and
 “others worse--- Some part with their Di-
 “stempers, others contract ‘em here--- *Bath,*
 “*April 9. 1705.*

His Conversation with the unseen World, made him an uncommon Redeemer of *Time*, which he look’d upon as a Trust of the highest Importance: Hence ’tis, he never allow’d himself any Time for just Recreation, and as little as possible for necessary Society and Converse; ’twas his common Saying, *We have but a little Time, let’s redeem it---* To lose a Day is a great Loss, for a Day is a great Part of our Lives. Some of his last Words to his Children were, *Love the Lord and redeem Time.*

This he recommended by Experience, as a Sovereign Antidote against the Terrors of Death. He never had such an entire Fruition of himself as in his Study, which he always accounted his most delightful Element. Of all Robbers he dislik’d none worse than those who rob’d him of his Time; but what he lost by Day, he generally recover’d from the Night.

His solemn Hours of Prayer took up a considerable Portion of his Time; when at Home, he usually pray’d Five Times a Day in secret: When abroad, he no sooner lighted from his Horse, but he retir’d to pray, where he had an Opportunity. I never knew him to travel without his *Greek Testament*, in which he constantly read ev’ry Morning and Ev’ning at least.

On his Death-Bed he charg’d his Children, to spend a great part of their Time in *Prayer*, and studying the Holy Bible. His Advice was

to supplicate the Divine Assistance before they read, and always to meditate, before they went to Prayer. *Speak nothing*, saith he, *to the Supreme Being without serious Premeditation, and take heed you don't pour out any crude and undigested Expressions before him.* But more of this elsewhere.

Speaking of their outward Deportment in the House of God, he said, *Consider in whose Presence ye are; where External Reverence is wanting, 'tis a Sign the Heart is not right before God.*

Closet-Prayer, which he press'd with great Vehemency, he call'd *A Free-Will Offering*. *Secular Arguments*, adds he, *may induce to a Concurrence in Publick Prayers, but what is done in secret, shews more of the Christian.*

Nor was he less remarkable for Occasional Ejaculations, which made up no inconsiderable Part of his daily Devotions, more especially on the Lord's Day, than which no Day was more welcome to him, and no Man more exact in consecrating it to the Honour of our Lord Redeemer.

'Twas his usual Custom to prepare for the Approach of that solemn Day: When any of his Domesticks, did on Saturday Nights, discourse about Worldly Affairs, he'd say, *That Night shou'd be spent in Preparation for the following Day.* He wou'd not suffer his Family to speak of secular and common Things upon the Lord's Day; and when any Matter of that Nature happen'd to be suggested, he said with a Pious Indignation, *Leave these Things 'till to-morrow*; and then observ'd, *that one of the first Evidences of a gracious Work upon the Heart, was a Conscientious Regard of the Sabbath day.*

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'Twas his usual Custom to rise earlier than ordinary on that Day, even when he was ill at any Time, and wou'd often say, *He wou'd ha' lain longer, but that 'twas Lord's Day.*

His House was a sacred Oratory, where the Almighty was worship'd in the Beautys of Holiness: That uninterrupted Course of Piety he establish'd there, and evidenc'd in his Life, restor'd Religion to a new Repute among his Neighbours.

As *Father*, he was very tender, but prudently conceal'd all Expressions of Indulgence that might in any manner render him cheap: He kept up his Paternal Authority, not by rigorous Means, but by inspiring his Domesticks with a just Veneration for his Virtues; and when constrain'd to exercise Severity on his Children, there might be observ'd an Uneasiness that express'd a hidden Pain, there shou'd be any Occasion for it: His Rebukes, like those of Providence, were certain Instances of Fatherly Love.

His Regards to 'em were more peculiarly demonstrated in the great Pains and Expence he was at in giving 'em a liberal and virtuous Education: For their further Improvement, he fix'd 'em for some Time, under the Eye of the Reverend Mr. *Philip Henry*. Nor cou'd he recommend 'em to a more agreeable Pattern, being a Gentleman that perhaps had as few of the Frailties of corrupt Nature as any Mortal, and deserv'd a greater Tribute of Praise than the Modesty of a Son, in a bare Narrative of his Life and Actions, wou'd permit him to exprels.

His Duty as Master of a Family, he discharg'd with Exemplary Faithfulness: He made

made it his particular Business to Catechise his Servants, and season their Hearts with Religious Principles. *Persons, saith he, complain their Servants are unfaithful, is it not because they are unfaithful to their Souls? Grace makes the best Masters and Servants.* His Clemency towards 'em was manag'd with that great Prudence, that it produc'd all the Fruits of severer Methods. He always discourag'd Reflections upon Neighbours, in his Family, saying, "A Hypocrite is better acquainted abroad than at home; is indulgent towards himself, and censorious towards others."

In the Year 1693. he married his second Wife, who was Widow to Alderman R. Edwards of Oswestree. She died in August 1699.

August 12. 1700. he was married to Mrs. Elizabeth Hough, Relict to Mr. John Hough, Citizen of Chester, and Daughter to John Wynne of Coperlenny in Flintshire Esq; and Sister to the present worthy Gentleman of that Name.

Upon the Occasion of this Marriage he writes thus, *May the Lord sanctify the State unto us, and make us Blessings to one another, and the Church of God.*

They were eminent and conspicuous Examples of Conjugal Fidelity and Affection: There was no need of Jars, and falling out, to renew their Love. So remarkable was the Harmony of their Minds, that their Wills might be justly stil'd one and the same: This made him often say, *that they were not only One Flesh, but One Spirit.*

His Character as a Husband is a Subject for true Panegyrick; but I can scarce do him Justice here, and free my self from Suspicion of Flattery, therefore shan't attempt to display the Particulars of it.

CH A P.

C H A P. XII.

His Character as Tutor. The Order of the House. The Method of Teaching, and Family Duty. The Authors he read.

I'll consider him next in the Quality of a Tutor: I need not add more to what has been already observ'd, than to say, that those Qualifications which render Gentlemen of that Profession illustrious, were eminently concentr'd in him. He was justly admir'd by those who knew him, for that vast Stock of Learning he was Possessor of, and for that Readiness in which he was peculiar, in producing upon all Emergencies out of that Treasure, just what was proper, and sufficient, and no more.

His Pupils found him always open, communicative, easy of Access, and industrious to excite 'em to a Love of Learning: His common Discourses with 'em were adorn'd with such surprizing Turns, that made his Conversation both pleasant and profitable.

Tho' his Method of teaching pretends to no Peculiarities, yet perhaps a short Account of it mayn't be ungrateful.

In the Morning about Six a Clock in Summer, and Seven in Winter, the Students were rung to Prayers; those who were absent were sure to incur his Displeasure and Frowns, unless they cou'd plead for 'emselves Sickness, or the

the like. Besides, they were generally oblig'd to pay some small Fine, which was given to the Poor, or laid out towards the Purchase of more Books for the Library.

After a short Prayer, Mr. *Owen* read in order some Chapter to 'em, and then wou'd expound to 'em Six or Seven Verses in it, beginning where he concluded the Evening before: But some Time before he died, the Students in their Turn read a Chapter only in the *Greek Testament*.

In his Exposition he was very exact; critically examin'd the Original, compar'd it with other Texts for further Illustration; and then observ'd to 'em all that was of Use, as Doctrinal, or Practical. All his Inferences, natural, easie, and pertinent, were applied home with a becoming Force, and unaffected Gravity and Affection.

He had all the Beauty of a just, manly Expression; something of Warmth, as well as Light, in all he said. There were several who writ after him, which cou'd not but redound to their Advantage; and those who neglected it, must now lament the Loss.

Then they sung a *Psalms*, without reading the Lines, every one having a Book to guide him. They us'd Mr. *Tate's* and Dr. *Brady's* Translation.

After this, One of the Students, whose Turn it was, pray'd. The Directions he gave 'em for the regular Performance of this Duty, were such as these; among others, *viz.* Frequent reading the Holy Scriptures, and other such Books as are instructive on this Head; as Bishop *Wilkins's Gift of Prayer*. He advis'd 'em to approach the Great God with Prepared Minds,

Minds, Religious Awe, and Believing Regards to his Divine Presence; keeping the Heart in a Frame of Seriousness and Fervency; imploring the Favours of Heaven with the greatest Humility, and Sense of our Unworthiness.

He thought it most agreeable to speak to the Almighty in his own Language, therefore press'd 'em to study Scripture Expressions. He caution'd 'em against running into any thing of Controversy in their Prayers, and directed 'em industriously to shun all odd, cramp, Logical, Scholastick, or Philosophick Terms, or Distinctions; as also to avoid too great and lofty a Way of Expression, the use of fine Phrases, or such delicate Turns of Wit, as wou'd be utterly lost upon the common People.

About Nine a Clock he began to read Lectures, which he did usually ev'ry Day, to each Class distinctly; and wou'd be very much pleas'd to see any of the Seniors attend the Lectures of the Juniors, hoping that the Repetition of what they had learnt before, wou'd induce 'em to review their old Notions, and make 'em more fix'd and correct.

The Authors he usually read were these;

In *Logick*, *Burgersdicius*, *Hereboord*, *Ramus*.
 In *Metaphysick*, *Fromenius*, *Eustacbius*, *Baronius*.
 In *Physicks*, *de Clerc*, *Du Hamel*.
 In *Geometry*, *Pardies Elements*, *Euclid*.
 In *Astronomy*, *Gassendus*.
 In *Chronology*, *Serauchius*.
 In *Ecclesiastical History*, *Spanhemias*.
 In *Theology*, *Wolfebius*, *Ryssenius's Abstract of Turretine*.

His

His Way of reading was what is commonly us'd in Academies, to examine the Class first of what they had heard the Lecture before; if a good Account was given, he proceeded to give 'em further Instructions.

He took a great deal of Pains in Explaining what he read, and in rendring it obvious to all Capacities: He was very happy in this Part, expressing himself with admirable Ease, and Clearness, in a neat, strong and smooth Latin Phrase. Thus he employ'd himself for about Two or Three Hours: And indeed he never was unemploy'd. If other Business did admit, he was always either with his Students, or in his Study: He gave 'em a noble Example of unwearied Diligence.

At Dinner they were usually oblig'd to speak *Latin*: He generally made himself very pleasant with 'em at that Time, and took Pleasure in hearing 'em give an Account of what they had observ'd in the Course of their various reading.

If they met with any thing they cou'd not readily understand, this was a very proper Time to consult him about it; who with a great deal of Freedom, and Judgment, wou'd give 'em a satisfactory Answer. At this Time, he'd very frequently tell 'em some pleasant innocent Story in *Latin*: If any of 'em had lately transgress'd, he had a pretty way of reaching the guilty in these Storys, and to create a Blush in him, when it may be others knew nothing of the Matter. When he assum'd the Liberty of being facetious and pleasant, he took Care to season ev'ry Discourse with Religious Applications, and to say nothing that was unbecoming the Character of an Ambassador of Jesus Christ. After

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After Dinner, the Students diverted 'em-
selves for some Time, and then retir'd to their
Studies: In the Afternoon sometimes, they
little dreaming on't, he'd steal a Walk among
'em, to see how they improv'd their Time.
If employ'd, he'd know whether 'twas to
Purpose or not: If he found 'em reading any
thing that was trifling or dangerous, they were
sure to meet with a severe Reprimand.

At Evening Prayer, which was at Six, the
same Method was observ'd as in the Morning,
only he himself pray'd then, after he had ex-
pounded. Their Devotional and other Hours
were exactly regulated. He wou'd not allow
'em to haunt Publick Houses at any Time, nor
to be out of the House after Ten at Night.

As to the Lord's Day, 'twas observ'd with
great Strictness and Solemnity. At the fore-
mention'd Hours in the Morning, the Sub-
stance of the Lord's Day's Sermon before, after
a short Prayer, was repeated *Memoriter*, by
one of the Young Men; then they sung a
Psalm, and went to Prayer. About Nine he
went to his Chappel, where he always ex-
pounded the Holy Scriptures, preach'd, and
in the Afternoon Catechis'd.

After he had given Thanks, he concluded
Dinner with singing a Psalm; at Six in the
Evening one of the Students repeated the Ser-
mons of the Day, and he concluded as usual.
At Eight a Clock he call'd all his Family to-
gether again, sung a Psalm, and clos'd the
Day with a short and pathetick Prayer: The
Intervals of the Day he spent in his Retire-
ments, and instructing his Children and Ser-
vants.

One Day in the Week they had Publick Disputations, each Class upon a Question; which were manag'd in the usual Form: Sometime he wou'd try the Seniors how any of 'em wou'd determine on a Question disputed by the Juniors.

In Theological Disputes, he wou'd not willingly allow the Opponent to be very positive in his Part, but generally wou'd oblige him to express himself with Caution, and Modesty; as, *videtur quod non*; or *sic obijciunt Arminiani*. I mean, he did not like to see 'em personate the Heterodox too much to the Life, and urge their Arguments or Objections with that Earnestness, as if they were really their own. Notwithstanding, he gave fair Play to both Sides, and wou'd leave it to the Respondent himself, if possible to find out the Fallacy of the Syllogism, or the Weakness of an Argument against him. If the Respondent cou'd not, he never fail'd to do it in a very convincing and instructive Way.

Sometimes they had Declamations made on some particular Occasion, as the 5th of November. They had Orations made, and some Poetical Performances, *Latin* and *English*. In these Orations he'd give 'em Leave to play the *Terræ filius*, to expose in a Satyrical Way the Follies of any of the Students, with which he shew'd himself well pleas'd, if the Satyrist took Care to keep within due Bounds.

Ev'ry Saturday Night, before Prayer, he put the Seniors on that Exercise, which I think much prepar'd 'em for Preaching. In their Order they us'd to repeat before him, an Analytical Discourse upon some Part of Scripture: In this he wou'd always express his Satisfaction,

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tisfaction, if he found they endeavour'd to give a rational, and fair Paraphrase of the Original Text, with unforc'd and handsome Inferences from it.

C H A P. XIII.

His last Illness. The Original and Progress of his Distemper. His Dying Thoughts, and Comforts. His Funeral and Epitaph.

NOW the mournful Scene of his last Sickness and Death discloses it self: He had by a sedentary Life, and indefatigable Industry, which prompted him to sit up unseasonably late at Nights, laid the Foundation of that racking Distemper, the Stone, with which he was troubl'd about Thirty Years. For a considerable Time, he studied Sixteen Hours a Day, whereby confining himself too much to the Posture of sitting, there was not that Spring given to the Circulation of Humours, as a more frequent Exercise wou'd ha' done.

How desirable a Thing is it to be made wise, and how charming must Knowledge be, when the painful Consequences of a long Study will not pall the inquisitive Mind in an eager Pursuit of it? and how much is the World oblig'd to that Exemplary Industry, which so long surmounted the Pain that attended it? But I'll only take Notice of his latter Years.

He

He had once a very dreadful Fit of the Stone at *Boreatton*, near *Salop*, which continu'd for some Weeks, but was wonderfully restor'd.

In 1702. he had another severe Fit, which brought him very low; but it pleas'd the Almighty to perfect Strength in Weakness, and to permit Nature to have its perfect Work in the ridding its self of its inbred Enemy, the Stone.

For the Three last Years of his Life he had not altogether such terrible Fits as formerly, tho' they return'd more frequently. The Multitudes of Stones that he voided can't be view'd by his Relations especially, without a cutting Remembrance of the Pain that attended their Emission.

He went twice to the *Bath* to drink the Waters: Tho' for some Time he might receive some seeming Advantage by 'em, yet his Distemper wou'd still return upon him.

There was a Monthly Lecture at *Horton*, about Three Miles from *Shrewsbury*, where he us'd to preach. The last Time he assisted there, having prepar'd a Sermon for the Place, he found his Thoughts upon the Road, so determin'd to a different Subject than what he had pitch'd upon, that he cou'd not retain in his Mind his design'd Discourse, but insisted on what had occur'd to his Thoughts by the Way; which afterwards appear'd very seasonable, when it was found to be his last Sermon among them.

The next Return of that Lecture, being the Month following, he had scarce put himself in a Riding Habit, but he found himself violently ill, and necessitated to send one in his Room.

He

He recover'd, in some measure, of this Fit, and the Lord's Day following in the Morning, he preach'd : He had no sooner done, but was taken very ill, and was that Evening, and the Day following, full of exquisite Pain. On *Tuesday* in the Afternoon he voided Two Stones, and seemingly recover'd ; but Divine Providence soon made us sensible how uncertain the Comforts of Life are, for on the next *Saturday* was the first fatal Interruption in Nature that put a Period to this frail Life ; for riding a hard trotting Horse, he found to his Surprize, the Day after, his Urine to stop ; which tho' attended with a great deal of Uneasiness, yet Almighty God strengthen'd him to preach in the Afternoon, on those Words, *The just shall live by Faith.*

And shall not his Dying Words also live in the Remembrance of those who heard 'em ! With what unusual Zeal did he represent the Necessity of true Faith, and a holy Life ? With what lively Affections did he expatiate upon the transcendent Excellencys of Futurity ? Did he not deliver himself with that transporting Ardency, as if he had a possessive View of Heaven ? With what Earnestness did he call upon those who were his Auditors, to look upon unseen Things as real, certain, and near ? and all this he did in the midst of Pain and Anguish : For,

His Urine still stop'd, tho' no Method that cou'd be thought upon was neglected. His long Acquaintedness with his own Distemper made him unwilling to make use of a Physician, 'till the unsuccessful Use of many approved Remedies, made him the more inclinable to it.

When

He

When his Water had been detain'd Inwardly for a Week, he permitted Dr. *Hollings* to be sent for, an Eminent and Experienc'd Physician of the Town, who express'd his Concern that he was no sooner apply'd to; but something was to be done while Life remain'd, tho' all that was us'd prov'd ineffectual. Heaven denied Success; not all the Prayers put up for him by a People who sincerely valu'd him, nor the earnest Desires of Multitudes that such a valuable Life shou'd be spar'd, nor the excessive Tears of his dear Relations, cou'd prevail for a Blessing: He was too near allied to Heaven to be continued longer upon Earth.

When he apprehended his Case to be desperate, he call'd for his Family, and to ev'ry one of 'em bequeath'd the Legacy of a tender and compassionate Advice.

"I recommend you, says he, to his Pupils, to the Grace of God, and am glad his Church has such a hopeful Prospect of you. After he had declar'd how, and in what Manner he was converted in his Younger Years, and with what entire Satisfaction he liv'd and died in his Nonconformity, he added, among other Things, "It was the Saying of a Great Man upon his Death-Bed, that he found no Saviour but Christ, no Religion but Sincerity--- And *Selden*, one of the most learned Men of his Age, found no such Comfort after all his Study, as he did in that Text, *The Grace of God which bringeth Salvation, has appear'd to all men, teaching us that denying ungodliness, and worldly lusts, we shou'd live soberly, righteously, and godly, in this present world.* Tit.

2. 11, 12.

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" *Grotius*, a Wonder of Learning, said,
 " That he wou'd give all his Honour and
 " Learning for the Sincerity of poor *John* of
 " *Utrecht*.

One of his Relatives, that was a Student
 there at that Time, and had been guilty of
 an unbecoming Deportment towards him,
 ask'd, *Sir, will you forgive me?* He took him
 by the Hand, and with a smiling Aspect said,
 " Forgive thee Child! ay, and pray for thee---
 " be not as *Esau*, the bad Son of a good
 " Father--- be holy, humble, diligent.

He recommended Religion to 'em in the
 most pathetick Terms, assuring 'em, he wou'd
 not for Ten Thousand Worlds but liv'd as he
 did--- " Now I have the blessed Comforts of
 " it, and wou'd not for a World be without
 " those Divine Joys which refresh my self.

Tho' the detaining of that Excrementitious
 Humour in his Body cou'd not but among
 other Parts, affect the Head, which it made
 heavy, yet it pleas'd God, to the last, to con-
 tinue to him the Vigor of his Understanding.
 He employ'd the very last Accents of his Ex-
 piring Life in pious Breathings after a glorious
 Futurity: He cou'd chearfully say, in Imita-
 tion of that grand Exemplar of Resignation,
Lo I come to do thy Will.

When the Commission of Death was open'd
 to him, he receiv'd the awful Summons with-
 out any Discomposure of Mind, and submitt-
 ed to the final Stroke with a chearful and
 triumphant Smile. He died replenish'd with
 those Joys which the World can't give or taake
 away

away : He pass'd thro the gloomy Shades in a perfect Freedom of Mind, and in the Transports of a Soul, that had a believing and a sensible View of the supreme Mansions: Seeing there was so much Sweetness in the Preliminary, Oh what Rapturous Joy in Death its self! A Death attended by all the Exalted Glorys promis'd by our holy Religion.

When his Body was exercis'd with the greatest Extremity, his Mind was a Mirror of Patience : He had such an entire Calm in his Soul, as if he had no Sense of Pain, or Guilt; I mean that *by a full Assurance of Hope*, his Spirit was entertain'd to a Degree that made him seemingly insensible of Bodily Pain.

The Terrors of dying were effectually prevented by a Holy Life. When in the dark Veil of Death, gasping for the last Breath, his Conscience was the most serene, and the Divine Glory was unclouded in him : Heaven enter'd into his Soul, and the External Voice founded, *Come up hither to the General Assembly of the first-born, to God the Judge of all, to Jesus Christ, the Mediator of the New Covenant, and the Spirits of just Men made perfect---* There we leave him, where his advanced Soul is cloath'd with Immortal Brightness, and exactly agrees with its first and primitive Exemplar.

His Body was on the 11th of April decently interr'd in the Church of St. Chadds in Salcep, attended by a numerous and mournful Train : The Pall was supported by Eight Ministers in Scarves and Mourning Cloaks.

The Funeral Sermon was preach'd at his own Chappel, by the Reverend Mr. *Matthew Henry* of Chester, a Gentleman in all Respects capacitated to do Justice to his Name. After

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he had describ'd a faithful Minister, and pathetically lamented the Loss of such a one, he concludes the Sermon with a very honourable Character of him.

The Sermon being in Print, and well receiv'd (as it deserves) by the World, needs no Artificial Flourishes of mine to recommend it. All the Works of that worthy Author praise him in the Gates; particularly his ingenious, and most useful Remarks upon the *Pentateuch*, which yet is but a Specimen of greater Things. May he live to perfect that Excellent Design.

Sometime after the following Inscription (in which I had no Hand) was put upon his Tomb.

Jacobus Owen,

V. D. M.

Ortu Maridunensis; Oswestrie

primum, dein Salopie----

Christi crucifixi concionator.

Fidelis & assidans,

Veritatis Orthodoxæ

propugnator strenuus,

posteris consulens

juventute studiosæ

pater tenerrimus.

Obijt

Apr. 8.

1706.

Ætat. 52.

C H A P. XIV.

A short Account of his Books. The Design and Order of 'em. A brief Idea of his unpublisch'd Tracts.

HE had ne'er appear'd in Print, did not the Service of his Country, more than his own Inclination, call upon him : What he writ was mostly controversial, and as he had a dexterous Talent in the Management of Controversies, so his sincere Design was to render Truth victorious, and not himself.

He Printed Five Books in *Welch*.

I. The first he calls *Mercy and Judgment*. 'Tis a Collection of remarkable *Judgments* upon notorious Sinners, with Instances of signal *Mercies* vouchsaf'd to several holy Men. He recommends this Book to his Native Country to read, instead of old Monkish Tales, and Romantick Fables, with which the Vulgar generally diverted 'emselves in Winter Nights.

II. The next was a *Translation* of the *Assemblies Catechism* into the *British Tongue*. He reduc'd the Questions to the Number of Weeks in the Year, and added something about the Nature and State of Angels.

III. The Third was a small Tract, wherein he shew'd the *Duties of Ministers and People to one another*.

IV. The

IV. The Fourth Book was a *Defence of Infant-Baptism*; which he proves by Twelve Arguments, that are very close and nervous. 'Tis translated into *English*, but not Printed.

V. The last Book he writ in that Language is a *Vindication* of his Twelve Arguments for *Infant-Baptism*, against Mr. Keach.

In *English*.

In 1694. he printed his *Plea for Scripture-Ordination*; where he proves the Validity of Ordination by Presbyters without Diocesan Bishops, by Ten Arguments from Scripture, and Antiquity. Give me leave to annex Two or Three Particulars of it.

After he has prov'd the Identity of Bishops and Presbyters from *Acts* 20. 17, 28. 1 *Pet.* 5. 12. he shews how the Scriptures own but Two Orders of ordinary Church Officers, *Bishops* and *Deacons*, *Phil.* 1. 1. and of these Bishops there were more than one in ev'ry Church: So there was at *Ephesus*, *Acts* 20. 17, 28. and *Philippi*, *Phil.* 1. 1. The *Syriack* reads 1 *Tim.* 3. 1. *Who desires the Office of a Presbyter.* So *Phil.* 1. 1. *Presbyters and Deacons.* *Paul* and *Barnabas* were ordain'd by Presbyters call'd *Teachers*, *Acts* 1. 2, 3. So was *Timothy*, 1 *Tim.* 4. 14.

"Presbyters have Power to Preach, Baptize, and Administer the Lord's Supper;
"therefore have Power of Ordination. Preaching,

“ Baptizing, and Administering the Lord’s
 “ Supper, are Ministerial Acts, not of an
 “ Inferior Nature to Ordination. He makes
 this appear from the Nature of the Thing, and
 from Scripture.

“ 1. From the Nature of the Thing its self.
 “ As to the Preaching of the Gospel Author-
 “ ritatively, in the Name of Christ, ’tis a
 “ most Glorious Ordinance. The Publishers
 “ of it are call’d *Ambassadors for Christ*, and is
 “ an Ordainer any thing more? They are said
 “ to be *Workers together with God*, and is an
 “ Ordainer any thing more than this?

“ As to *Baptism*, ’tis a solemn Dedication
 “ of a Person to God: Ordination is no more.
 “ Only Baptism is to Christianity as such, and
 “ Ordination to a particular Work: In this
 “ Baptism has the Preference; for it is a Sa-
 “ cramental Dedication, which Ordination is
 “ not.

“ In the Lord’s Supper the Presbyter sets
 “ apart Bread and Wine, as Symbolical Re-
 “ presentations of Jesus Christ. Now which
 “ is greater, to impose Hands (as Bishops do
 “ in Ordination) or to make the Body and
 “ Blood of Jesus Christ, as the Presbyters do?
 “ If Presbyters have Power to consecrate Holy
 “ Things, why not Holy Persons also?

“ 2. It will appear from Scripture, that the
 “ material Acts now mention’d, are not infe-
 “ rior to Ordination. When St. Paul saith,
 “ *that Christ did not send him to baptize, but to*
 “ *preach the Gospel*, surely he means one of the
 “ highest Ministerial Acts, else he wou’d have
 “ said, *Christ sent me, neither to baptize, nor*
 “ *to*

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"to preach, but to ordain Ministers. I wou'd
 "fain know whether Christ did not mention
 "the chiefest Parts of a Minister's Work in the
 "Commission given, *Mat. 28. 19, 20. Go teach*
 "*all nations, baptizing them.* If Ordination
 "had been the main Part, he wou'd have said
 "*Go ordain Ministers, preach and baptize.* A
 "Commission usually specifies the principal
 "Acts which a Person is impower'd to do,
 "when others of an Inferior Nature may be
 "implied. The Antients argu'd from Baptism
 "to Ordination.

"Presbyters in the *Church of England*, and
 "present *Church of Rome*, are requir'd and
 "admitted to joyn with the Bishop in Ordi-
 "nation. Q. *Whether there is any Instance in*
 "*the Apostle's Times of Persons laying on Hands*
 "*in Ordination, that had not Ordaining Power?*

"That Bishops and Presbyters are the same,
 "is own'd by the old *Church of England*;
 "by the whole Clergy, in their Provincial
 "Synod, 1537. as appears in a Book call'd
 "*The Institution of a Christian Man*, set forth
 "by King and Parliament, and commanded
 "to be Preach'd to the whole Kingdom.

In the Year 1696. he printed his Thanksgiv-
 "ing Sermon, on Occasion of King *William's*
 "wonderful Deliverance: Where he observes;
 "There is a particular Providence that con-
 "cerns it self in the Preservation of Kings and
 "Princes; especially of such as are good:
 "Evident

- "1. In preventing secret Conspiracies.
- "2. In covering 'em from open and pub-
 "lick Dangers.

In the Year 1697. he writ a *Defence* of his *Plea*, against the Exceptions of the Reverend Mr. *Thomas Gipps*, Rector of *Bury* in *Lancashire*; who affirm'd all Ordinations by Presbyters to be null and void: To which Mr. *Owen* answers in a Preface,

" That this Notion unchurches all the Re-
" formed Churches beyond Sea, who have no
" Diocesan Bishops; and whose Ordinations
" were not question'd here, before Arch-
" Bishop *Laud's* Time.

" The Rector hereby condemns the Church
" of *England*, who in her Articles, compos'd
" by the Arch-Bishops, Bishops, and the
" Clergy in Convocation, (and confirm'd by
" Parliament 13 *Eliz.* 12.) allows the Ordina-
" tion of the Reformed Churches beyond
" Sea, which is by Presbyters, *Acts* 23.

" This Hypothesis of the Rector condemns
" the late Episcopal Church of *Scotland*, which
" admitted Ordination by Presbyters to be
" valid. Even Arch-Bishop *Sharp* himself,
" when he was to be consecrated Arch-Bishop
" of *St. Andrews*, stood out for sometime here
" in *England*, before he wou'd submit to take
" Priest's Orders. No Bishop, says Doctor
" *Burnet*, during my Stay in that Kingdom,
" did ever so much as desire any of the *Presby-*
" *terians* to be reordain'd. *His Vindication.*
" p. 84, 85. *London*, 1696.

The Rector complains that his Sermon of
Consecration, and Holiness of Churches, had
not been answer'd by the Dissenters, p. 1, 2.
To which Mr. *Owen* answers,

* *Lombard. lib. 4. distinct. 25.*

" There

“ There was good Reason for it ; and that
 “ is, his not Printing it. And then adds,
 “ It does not appear that Christ, or his
 “ Apostles, ever consecrated any Places of
 “ Worship. The Rector can't prove Consecration from the New Testament, (which is
 “ the Rule of Christians) nor from the Old---
 “ By the Ceremonial Law, Churches are so
 “ far from being holy, that they are unclean ;
 “ because the Dead are buried there. The
 “ *Synagogues*, which answer to our *Parish*
 “ *Churches*, were not consecrated--- No more
 “ were their Schools of Divinity, which they
 “ judg'd more holy than their *Synagogues*.
 “ *Maimonid.*

“ The purest Ages of Christianity had no
 “ consecrated Churches. Which he proves out
 of *Arnobius*, *Minutius*, *Felix*, *Clemens Alex-*
andrinus---- “ The Heathens built their
 “ Temples upon the Graves, or Ashes of the
 “ Dead. * These they dedicated to their de-
 “ ceased Friends, whom they honour'd as Gods,
 “ and accounted their Temples sacred, as
 “ *Cecilius* speaks--- The wiser Sort of Hea-
 “ thens acknowledg'd that their consecrated
 “ Temples had no real Holiness in 'em. In
 “ Imitation of them, the Christians, as they
 “ degenerated from the Apostolick Simplicity,
 “ built Temples in Honour of departed Saints
 “ and Martyrs, and call'd 'em after their
 “ Names ; in Memory of which they kept
 “ Festivals, which gave Occasion to our
 “ *Wakes*.

“ No Instance can be given of Consecration
 “ of Churches, 'till about *Constantine's* Time ;

* *Arnob. lib. 6.*

“ which was about 30 Years after Christ.
 “ Their Dedications then were only celebrated
 “ with solemn Prayers, Praises, Preaching, and
 “ administ’ring the Eucharist.

In the 3^d Chapter of this Book, he proves
 the Government of the Churches was lodg’d
 in the Presbyters, and not in superior Bishops.

“ When, says he, *Paul* took his final Leave of
 “ the Church of *Ephesus*, he commits the Go-
 “ vernment thereof to the Presbyters in a
 “ Parity, *Acts* 20. 17. 28. This was the proper
 “ Season for him to provide a single Person to
 “ succeed him in the Presidency over the
 “ Presbyters of *Ephesus*, had such a Presidency
 “ been necessary.

But *Paul* return’d again to *Ephesus*.

A “ ’Tis not material whether he did, or
 “ did not, since ’tis evident, he thought at
 “ that Time he shou’d not return; and the
 “ Church of *Ephesus* thought so also, sorrowing
 “ most of all, that they shou’d see his face
 “ no more.

In the same Year he Printed his Remarks on
 the Rector of *Bury*’s Sermon; in which that
 Reverend Gentleman charg’d the Presbyteri-
 ans with corrupting the Word by Printing *ye*
 for *we*, in *Acts* 6. 3. in the Year 1638. Pres-
 bytery being then in the Ascendant, and that
 they secretly promoted the Corruption ever
 since, in Favour of Popular Ordination. To
 which Mr. *Owen* answers,

“ That the Presbyterians were in no Power
 “ at that Time. Conformity was then at the
 “ highest,

" highest, and urg'd by A. B. *Land*, with great
 " Severity. Many were suspended, depriv'd,
 " for not reading the *Book of Sports*.

" That the Presbyterians are as much
 " against the Peoples ordaining Ministers, as
 " the Bishops are.

" That there were far more corrupt Editi-
 " ons of that Place under King *Charles II.*
 " than in the Years between 40 and 60. There
 " are 33 corrupt Editions in his Reign, and but
 " 3 during the long Parliament: Two faulty
 " Editions of that Place in King *William's*
 " Time, and both in *Oxford*.

In the Year 1699. he writ his further Vin-
 dication of the Dissenters from the Rector's
 unjust Accusations; wherein his former Charge
 against 'em is demonstrated to be false. The
Scots Church and Bibles defended. The Rector
 convicted of corrupting the Word, in various
 Instances; and his Calumnies of *St. Jerom* de-
 tested and confuted.

In the Postscript, he proves the Titles of
 the Psalms to be Divinely Inspir'd, and asserts
 the Purity of the *Hebrew Bible* against the
 Rector, who denied both.

Towards latter End of this Year 1699. he
 put forth his Reply to the Rector's Letter to
 his Friend.

In 1701. he writ a Preface to Monsieur
Delmé's Method of Preaching.

In 1703. he Printed his *Moderation a Virtue*.
 where he proves,

" That *Occasional Conformity* is warranted
 " in some Cases, by the most sacred Presidents.
 " *John the Baptist* was an Occasional Con-
 " formist to the *Jewish Church*. Christianity
 " had

" had its first Beginning in Occasional Con-
 " formity. Jesus Christ, the Author of our
 " Holy Religion, was also an Occasional Con-
 " formist; a Dissenter from the imposed Cere-
 " monies of the Elders: Preach'd in private
 " Houses, and separate Congregations. The
 " Apostles were Occasional Conformists;
 " sometimes taught in the Temple, another
 " while in private Meetings.

" That Dissenters from the Establish'd
 " Religion have been employ'd in most Na-
 " tions. *Joseph*, a Dissenter, made Governour
 " of *Egypt*. *Daniel*, a Nonconformist, made
 " Ruler over the whole Province of *Babylon*,
 " and Secretary of State under *Darius*. *Ezra*
 " and *Nehemiah* dissented from the *Persian*
 " Religion, yet were advanc'd by the *Persian*
 " Emperour--- Pagan, Roman Emperors em-
 " ploy'd Christian Dissenters, and Christian
 " Emperors prefer'd Pagans to Publick
 " Officers.

" Even in Publick Countries, Protestants
 " have not been excluded all Places of Honour
 " and Trust. The King of *Prussia*, a Pro-
 " testant, is Grand Chamberlain of the Em-
 " pire. The Elector of *Hannover*, a Protestant,
 " Standard-Bearer.

In 1704. he publish'd *Moderation still a*
Virtue; where he defends Occasional Confor-
 mity, and Ordination by Presbyters, and the
 Government of the Reformed Churches, with-
 out Bishops; with a short Vindication of the
 Dissenting Academies, against the virulent Mr.
Sackville.

In 1706. he writ the History of the Conse-
 cration of Altars, Temples, and Churches;
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shewing the various Forms of it among *Jews*, *Heathens*, and *Christians*, deduc'd from its first Origine to this present Age.

I'll just glance upon his unpublish'd Tracts.

The Year before he died, he writ his *Vindicia Britannica*, or Vindication of Old Britain, in Answer to the late learned Bishop of Worcester; who in his *Antiquities of London*, undertakes to prove that the *British* Citys mention'd by the *British* Historians, were no elder than the *Romans* settling here.

Mr. Owen, in his Introduction, considers the Expedition of *Julius Caesar*, who as *Lucan* saith, was frighted away at first by the Valour of the *Britains*,

Territa quaesitis ostendit terga Britannis.

Then he proves there were Citys in Britain long before the Roman Times: This he confirms by several Testimonies.

1. "From the Testimony of the *British* Historians, who affirm there were Twenty Eight Citys before the *Romans* enter'd." He sees no Reason why *Geofrey* of *Monmouth*, Bishop of *St. Asaph*, shou'd be so run down, who was only a Translator of an Antient *British* Copy, brought out of *Britany* in *France*, by *W. Calenius*, Archdeacon of *Oxford*.

2. "The *Britains* descended from the *Phenicians* and *Greeks*, who had Citys. † The *British* Language has many *Hebrew* Words in it, and has a greater Affinity with it in the

* *Geofrey*, *Bede*, *Gildas*. † *Bechart*.

" Affixes

" Affixes of Verbs than any *Western* Lan-
 " guage.

3. " The Antient *Britains* were learned, espe-
 " cially in the *Mathematicks*; * therefore not
 " such Strangers to the Art of Building.

4. " The *Gauls* had *Citys*, and by Conse-
 " quence the *Britains*, being originally the same
 " People.

5. " The *Roman* Historys confess the *Britains*
 " had *Towns*, and *Citys*; which Words are
 " us'd promiscuously. *Vespasian* fought 30
 " Battles with the *Britains*, and seduc'd above
 " 20 *Towns*.

In particular, he considers the Antiquity of *London*, and proves it to be a *British* City. The *British* History saith, that *Cassivelaun* had besieg'd *London* when the *Trinobantes* invited *Cesar* over, who rais'd the Siege. He proves it further from *Etiminus's* Coin, which shews him to be *B. A. Lo.* King of *London*. But I'll add no more, the Book being ready for the Press, and in Time may see the Light.

Just before he sicken'd, he finish'd his *History of Images*; where he discovers the Occasions, Rise, and Progress of Image Worship among *Pagans*, *Jews*, and *Christians*.

There you may see the Arguments of the *Gentiles*, of the *Oriental* and *Western Christians* for Images.

He considers more particularly the Pleas of the Antient *Roman* Pontifs, and of the 2d Synod of *Nice* for Image Worship. He gives a compleat History of that Idolatrous Council,

* *Cesar.* † *Sueton. in vesp. Tacit.*

and an Abridgement of its Actions, with proper Remarks on 'em. You have also a full Account of the Establishment of Idolatry in the *West*, by the Popes of *Rome*, with the Struggles of some Emperors, Councils, and Bishops, against the prevailing Heresy. He therefore exhibits a particular History of the Contests about Images between the *Inconoclasts* and the *Inconadoulis*.

He just begun the History of Ordination; which he design'd to deliver in 21 Propositions, 10 of which are finish'd.

C H A P. XV.

Epistle to Young Ministers. Their Dutys in several Particulars. His Thoughts on Socinianism and Deism, and Vindication of the Historical Part of Scripture. Conclusion. To Young Ministers, especially those who were Educated by Mr. James Owen.

Gentlemen,

WHILE the Office to which you are devoted advances you to the Degree of *Teachers*, your Juvenile Age remits you to the Class of *Learners*; and your Usefulness in your former Station, will be commensurate to your Proficiency in the latter: I hope therefore a Word of Advice will neither be unseasonable, nor unacceptable to you.

The

The Aged Ministers who've born the Heat of the Day, are wearing off apace, and consigning their Province to you, the Hope of the rising Generation, and they can the more chearfully quit their Posts in Prospect of their being so well supplied by a Succession of worthy Persons, who they desire may inherit a double Portion of their Spirit.

There's a great Harvest before you, and you enter upon the Labours of others, whose bright Examples facilitate your Work, and shou'd beget in you a generous Emulation.

The degenerate State of a secure World, the woful Decay of Christian Piety, the Miseries of unconverted Sinners, and the daring Insults of complicated Errors, call for your united Help, and can't be obviated without Divine Assurances, and the most vigorous Application.

Your Undertaking is Noble, your Warfare Victorious, your Supports Divine, and your Crown as sure as it is resplendent, if you be faithful to the Death. Fear not malignant Oppositions, you've the Almighty Jehova for your Shield, the Eternal Spirit for your Guide, holy Angels for your Guard, and disarm'd Captives for your Foes.

Fear not the proud Waves of menacing Storms, for your Anchor is within the Veil, and a greater than *Cæsar* in the Ship, even the great Lord of the Universe, whom Winds obey, and whose irresistible Power gives Laws to his very Enemies.

Approve your selves to his unerring Judgment, follow the Dictates of his unerring Will: Devote your selves, and all you have, to his Service; entirely depend upon his Benediction, and

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and you may assure your selves of a blessed Issue.

To you that were his Pupils, let me add,

In the precedent Stages I present the World with a faint Idea of him who was the Guide and Governour of your Youth.

This Review of the Triumphs of Death can't but revive your Sorrow, and I doubt not but you sincerely condole with me the Loss of a Soul of the first Form, and one hardly shewn to the World. 'Tis this, Oh 'tis this, which gives the greatest Accent to our Grief: His Sun was Ecclips'd in its Zenith, when ready to dart forth its Beams, with the greatest Splendor. He was cut down in the midst of his eminent Usefulness, and when full of great Designs for God.

Mysterious Providence ! Thus *Moses* receiv'd the Summons of Death, when most busy in preparing the People for their Entrance into the holy Land. *David*, when most diligent in laying up Materials for building the Temple, was gather'd to his Father's. *Josiah*, when most vigorous in promoting Reformation, is suddenly remov'd.

'Tis you, Gentlemen, that must add to the Lustre of's Name and Merit, what insatiable Death has abstracted from the Number of his Days : 'Twas your peculiar Felicity to be fix'd under the Conduct of such an able Instructor, universal Scholar, and Christian, and you can make him no greater Return than by Immortalizing his Virtues in an exact Imitation of 'em.

Content not your selves with a venerable Outside, without aspiring after a vital, and supernatural Principle: Learning is a beautiful Ornament, but a barren Accomplishment, and an insignificant Piece of Pageantry without Religion; this made even an Heathen Emperor say, *That his Children wou'd then be worthy of the Empire, when they joyn'd Piety with their Learning.* *

I need not recommend your Reverend Tutor to you as a Pattern in the Ministry, since the Recollection of his agreeable Method, easy Stile, and graceful Deliv'ry can't but enforce an Emulation.

His wonderful Acquaintance with the Scriptures, which he had so perfectly transcrib'd into his Memory, must certainly bespeak the Necessity that Ministers shou'd be intimately acquainted with the Divine Oracles, as being the only Means to make 'em selves Scripturally Eloquent, and ready upon all Occasions.

Shan't his uncommon Humility silence all Instances of Pride in us, when the Possessor of such Worth was free, even from the Shadow of Ostentation?

And the happy Effects of his unwearied Diligence will I hope reconcile you to a Love and violent Pursuit of Learning, tho' attended with a Complication of Difficulties.

He had an early Design to oblige Young Ministers with particular Instructions how to manage 'em selves, and Ministry: But the supreme Shepherd did not think fit to privilege us with those desired Helps. I've taken some

* *Theodosius.*

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Pains to collect a few scatter'd Hints, (most of which he writ in his Younger Years) and for your Sakes conclude the Book with 'em.

1. " Know the Dignity of the Ministry.
 " No Calling more despicable in the Eye of
 " the World, none more honourable in it self.
 " Other Callings respect the Body, and end in
 " the Dust, this respects the Soul, and termi-
 " nates in Heaven; and therefore excells all
 " others, as much as an Immortal Spirit excells
 " a Lump of Flesh, or the Ethereal Mansions,
 " this drossy Earth.

" Ministers are Divine Heralds sent forth by
 " the Triumphant Prince of *Sion*, to proclaim
 " Liberty to Captives. They are chosen
 " Vessels, in which is repositied an invaluable
 " Treasure, and encreases by being communi-
 " cated. They are Stars in the Right Hand of
 " Christ, who upholds 'em in their Orbs, and
 " directs their Influences to this benighted and
 " frozen World.

" They are Angels, whose Conversation is
 " in Heaven, and Ministry on Earth, about
 " the Heirs of Salvation; to whom they per-
 " form a more Glorious Service than that of
 " the pure Spirits above. The Angels of
 " Heaven are only Ministers of Providence,
 " but the Angels of the Churches are Ministers
 " of Grace.

" They are the Salt of the Earth, which
 " preserve it from being totally corrupted, and
 " impregnate it with Vital Seeds; whereby
 " it usually produces Fruit for the Use of its
 " great Proprietor, and Benefactor. They are
 " the Lights of the World, who by the Bright-
 " ness of a holy Conversation, and Splendor of
 " their

“ their Heavenly Doctrine, illustrate the dark
 “ Places of the Earth, which without 'em,
 “ wou'd not only be a Seminary of Hell, but
 “ a woful Resemblance of the Infernal Re-
 “ gions.

I hope then you'll wisely acquiesce in the
 Choice of this high and holy Calling, and will
 not be asham'd of a Profession, which reflects
 upon you a Divine Glory, and is productive
 of the greatest Blessings to the sinful Race of
 Mankind.

2. “ Wisely consider the Oppositions
 “ made unto it. Make Account of Sufferings.
 “ The Ministry is oppos'd by Devils, and
 “ wicked Men.

“ By Devils. These are irreconcilable Ene-
 “ mies to the supreme King--- They look upon
 “ lost Sinners as their lawful Captives, to
 “ whom they have acquir'd a sort of Right, by
 “ a judicial Act of Heaven, and by an aliena-
 “ ting Consent of the Parties, who have Sold
 “ 'emselves to work Iniquity.

“ The great Redeemer has deposited a Ran-
 “ som of Infinite Value in the Hands of Justice,
 “ by Virtue of which he revers'd the Divine
 “ Judgment, and obtain'd a Release for the
 “ Prisoners of Hope. All that remains, is the
 “ disanulling the Agreement between Sinners
 “ and Hell, for the compleating of their Re-
 “ demption : This is done by the Ministry of
 “ Reconciliation, perswading 'em to accept
 “ Deliverance, to desert the Devil's Service,
 “ devote 'emselves to God their rightful
 “ Owner.

“ Satan

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" Satan is a Tyrant, an outlaw'd Rebel, and
 " not to be treated with. He'll never consent
 " to the Discharge of his Captives, nor can
 " any Address be made to 'em which he does not
 " endeavour to prevent, or render ineffectual.

" He repeats all the Methods of Delusion
 " to secure his Vassals, and to prejudice 'em
 " against all Overtures of Liberty and Happi-
 " ness; he fortifies his Strong-holds, draws
 " forth his formidable Regiments, and advances
 " with implacable Fury to resist the Captains
 " of the Hosts of *Israel*, and to retard the
 " Motions of their Glorious Sovereign.

" And since his Exalted Person is infinitely
 " above their Reach, they shoot their fiery
 " Darts at his Officers and Representatives :
 " The subtle Serpent observes their Motions,
 " that he may bruise their Heels, induce 'em
 " to make false Steps, whereby their Persons
 " may be hazarded, their Ministry obstructed,
 " and the sacred Character which they wear
 " sullied and expos'd.

" The Ministry is oppos'd by wicked Men.
 " Can you expect the Love of those who hate
 " God ? or that they shou'd live in Peace with
 " you who are at War with Heaven ? What
 " Peace can there be, while an inveterate En-
 " mity distinguishes the Two Seeds, while
 " the greatest Part of Mankind is under the
 " Dominion of Hell, and reckon 'emselfes
 " affronted by any that wou'd charitably stop
 " their Carriere in the Way of Perdition ?

" They that wou'd rectify the fatal Mistakes
 " of a sinful World, and reform its corrupt
 " Customs, will be taken for Persons that turn
 " the World up-side down, and treated as the
 " Publick Disturbers of Mankind.

" Sit

" Sit down then and consider what 'twill
 " cost you to be a faithful Minister of Jesus
 " Christ: That Integrity which keeps you in
 " the Love of God, will expose you to the
 " Hatred of Men. Can we expect better
 " Treatment than the Son of God? Our Con-
 " formity to him in his Humiliation, is our
 " Exaltation. Are we better than the holy
 " Apostles, and glorious Martyrs, who were
 " counted the Refuse of all Things, and not
 " worthy to breath in that Air which they per-
 " fum'd with their Breath, or to live upon
 " that Earth whose Pillars were born up by
 " their powerful Intercessions?

3. " Believe the special Providence of God,
 " which in all Ages has been actively vigilant
 " in continuing a Ministry to the Church.
 " This sacred Order is so inseparably annex'd
 " unto the Church of God, that it's become the
 " standing Mark by which the Church is
 " known and distinguish'd. It's coeval with
 " the first Religious Assemblies, and had its
 " Being since Laws of Divine Worship were
 " first ordain'd.

" The Law of Sacrifices was immediately
 " given upon the Fall; and this supposes an
 " Order of Priests, who were to offer up the
 " Sacrifices, and to instruct the People in the
 " Moral Parts of Worship, to which the Ce-
 " remonial Service was an Appendage. Sacri-
 " fices and Priests are Relatives, and can't be
 " separated. If the former was of Divine In-
 " stitution, so was the latter.

" It is certain the Original of Sacrifices was
 " Divine; for *Abel* offer'd in *Faith*, which he
 " cou'd not have done without a *Command*
 " for what he did, and a *Promise* of what
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"he expected. * The Distinction of clean and
 "unclean Animals before the Flood, had an
 "express Reference to the Sacrifices, † and
 "presuppos'd a positive Law, appropriating
 "some, rather than others, to the Uses of
 "Religion.

"In the Days of *Enos*, when the Apostate
 "Race of *Cain* fill'd the World with Wick-
 "edness, Men began to call on the Name of
 "the Lord in publick and distinct Assemblies.
 "*Enoch*, the 7th from *Adam*, walked with
 "God in the Ministerial Office. Tho' we know
 "but little of the State of the Antediluvian
 "World, yet we have clear Footsteps of a
 "Ministry in it, which remain'd pure and in-
 "corrupt, when *all Flesh had corrupted their*
 "*ways*, and was transmitted by the regular
 "Care of Heaven, to the redeemed Remnant.

"After the Flood we read of Sacrifices,
 "Altars, and an express Order of Priesthood.
 "*Noah*, as a *Priest, Prince, and Prophet*,
 "offer'd Sacrifices unto God, gave Precepts
 "of Righteousness, and interpreted the Di-
 "vine Oracles unto his growing Offspring.
 "*Melchizedek*, King of *Salem*, was also a
 "Priest of the most High God.

"*Abram* instructed his numerous Family,
 "which was a visible Church of God at that
 "Time. He had a Publick Place of Worship
 "at *Beersheba*, where *he call'd on the Name of*
 "*the Lord*, or *preach'd in the Name of the*
 "*Lord*.*

* Gen. 4. 4. Heb. 11. 4. † Gen. 7. 2. and
 8. 20. * Gen. 21. 33. ויקרא בשם יהוה. concio-
 natus est nomine Jehovæ.

" The Priesthood was in the First-born before the Law was given upon Mount Sinai. The eldest Son of a Family had the supreme Power in sacred and civil Things. Hence Esau is reckon'd a prophane Man, for despising the Spiritual Priviledges of his Birth-right, of which the Priesthood was the chiefest.

" Princes and Priests had one common Name, because originally one and the same Person was both Prince and Priest. The Regal and Sacerdotal Power were Antiently united among other Nations, as Cicero observes; * with whom agrees Virgil.

Rex Anius, rex idem hominum, Phœbiq; Sacerdos.

" Among the Egyptians and Ethiopians, their Kings were Priests. † So they were among the Spartans, and other Citys of Greece. * Plutarch affirms, that in Antient Times Kings had the chief Management of Sacred Offices. † But when they exceeded the Bounds of Moderation, and carried themselves haughtily and unjustly, the Greeks depriv'd 'em of all their Regal Power, and left 'em only the Care of sacred Things. *

" Among the Romans, the Kings presid'd over the Sacrifices, and when they were expell'd, they chose one of the Priests to be President for the future, whom they stil'd Rex Sacrificulus; and Manius Papirius, one of the Patricij, first obtain'd this Honour. †

* *Omnino apud veteres qui rerum potiebantur iidem auguria tenebant.* † *Diod. Sicul. Bibl. Hist. lib. 3.* * *Herod. lib. 6.* † *Reges pleraq; & potissim sacra peragebant. Quest. Rom. LXIII.* * *Plut. 16.* † *Dion. Halicar. Ant. l. 4, 5.*

Under

" But they had no Power in Civil Matters, as
" appears in *Plutarch* *.

" Under the *Mosaic Law*, the Regal Power
" was disunited from the Sacerdotal, and the
" Priesthood transferr'd from the *First-born* to
" the Tribe of *Levi*, [who were divided in
" *Jacob*, and scatter'd in *Israel* †. This Scat-
" tering was originally *Penal*, for *Simeon* and
" *Levi*'s Cruelty to the *Sechemites*; but it was
" afterwards, in Favour of zealous *Phinehas*,
" turn'd into a *Blessing*, when they were scat-
" ter'd as *Salt* is scatter'd, that they might
" communicate the *Savour* of the Knowledge
" of the God of *Israel* throughout the Land.

" 3. God appointed a standing Ministry in
" the *Jewish Church*, which was to continue
" until the Appearance of the *Great Prophet*,
" who has undertaken to supply his Church
" with a Succession of Faithful Ministers, to
" the End of Time.

" And so perhaps we may understand that
" famous Prophecy, That the *Scepter* should not
" depart from *Judah*, nor a Law-giver from be-
" tween his Feet, until *Shiloh* came (a). שֵׁטֶן, which
" we render *Scepter*, sometimes signifies a *Tribe*,
" as in *Gen. 49. 16, 28.* and so the Meaning is,
" that *Judah's Tribe* should continue distinct
" until *Christ's Coming*; whereas the other
" Ten Tribes were scatter'd and confus'd by
" their Captivity (b), out of which they re-
" turn'd not as *Judah* and *Benjamin* did (c). But
" שֵׁטֶן generally signifies a *Scepter*, and by

* *Plut. ubi supra.* † *Gen. 49. 6, 7.* (a) *Gen. 49.*

(b) *2 King. 17.* (c) *Ezra 1. 5.*

" most Interpreters is understood of a Tem-
 " poral Kingdom, which from *David's* Time
 " to *Zedekiah*, belong'd to *Judah*.

" From the Captivity to the Kingdom of
 " Christ they lost the Kingly Power, yet there
 " was a *Law-giver*, כֹּהֵן or *Scribe*, (so the
 " *Chald.*) in *Judah*; the *Sanhedrin*, who were
 " of the House of *Judah*, having all that
 " Time a great Stroke in the Government.
 " But it must be confess'd that this Opinion
 " hath many Difficulties attending it. The
 " Kingdom was not given to *Judah* before *Da-*
 " *vid's* Time; it was lost in the Captivity, and
 " never recover'd its Glory afterward. It was
 " utterly departed in *Herod* the Great, who
 " reign'd about 35 Years before Christ was
 " born, and destroyed the *Royal Race* of the
 " *Asomeans* and the *Sanhedrins* *. Therefore by
 " *Judah's Scepter*, we may understand a *Spiri-*
 " *tual Kingdom*, or the True Church, which
 " continued in that *Tribe* when the other Tribes
 " fell off. The Church of *Israel* is call'd a
 " *Kingdom of Priests* †; and *Judah* is said to
 " rule with God, when the other Tribes apostat-
 " iz'd (a). The *Spiritual Kingdom* was to con-
 " tinue in *Judah* until *Shiloh* came, and then it
 " was to be given him, and to be continued in
 " him to the World's End (b).

" There were also כֹּהֵנִים *Scribes* in-
 " structed for the *Kingdom of Heaven* (c), or
 " Teachers in that *Tribe*, until the Coming of
 " *Shiloh*. There was a *True Church* and a *True*

* *Joseph. Antiq. Jud. xiv. 17.* † *Exod. 19. 6.*
 (a) *Hf. 11. 12.* 1 *Pet. 2. 9* *Mat. 25. 1.* (b) *Jab.*
18. 36. *Luk. 1. 32, 33.* (c) *Mat. 13. 52.*

"Ministry in *Judah*, until the Days of the *Messiah*, who was to gather a Church among the
 "Gentiles, as the Prophecy goes on, *And unto him shall the gathering of the People be* *. Pursuant to this Prediction he sent forth his Apostles, and other Ministers, (their Successors in the ordinary Part of their Office) to preach the Gospel among the *Gentiles*, and to gather the Nations to the Royal Standard of the Prince of *Zion*. To the Ministers of the *New Testament* he promises the Support and Conduct, of his continued Presence, to the utmost Period of Time †.

"And he has verified his Word in every Age, by giving the *Gentile Churches Pastors according to his own Heart, to feed em with Knowledge and Understanding*. Nor the Rage of bloody Persecutors, nor the pestiferous Influences of subtle Hereticks, have been able to deprive the Christian Church of zealous and orthodox Guides. And tho' the Lord hath given her the Bread of Adversity, and the Water of Affliction, yet her Teachers have not been remov'd into a Corner, but her Eyes have seen her Teachers (a).

"When the *Roman Caesars* animated all the Powers of the Empire in a bloody Opposition to the Christian Doctors, the more they were cut down, the more they grew. Tho' the Shepherds were smitten, and the Flocks scatter'd, yet there was an uninterrupted Succession of the former, and a vast Encrease of the latter. A little one became a Thousand, and a small one a strong Nation.

* Gen 49. 10. † Mat. 28. 19, 20. (a) Isa. 36. 20.

" Tho' *Maximinus* the Emperor poison'd all
 " the Fountains of Learning, by enjoining all
 " Pædagogues to teach their Scholars the *Ficti-*
 " *tious Acts of Pilate, and our Saviour*, which
 " contain'd the most horrid Blasphemies a-
 " gainst Jesus Christ*; and *Julian the Apo-*
 " *state* shut up the Christian Schools, and made
 " it criminal in a Christian to teach the Libe-
 " ral Arts†; yet the Church wanted not Men
 " of Learning and Abilities to assert the Truth,
 " and expose the Pagan Deities.

" When the fiery Dragon drew with his
 " Tail the greatest Part of the Stars of Hea-
 " ven, and cast 'em to the Earth in the *Arian*
 " Defection, and Orthodox *Athanasius* seem'd
 " to be left alone, as *Elijah* in *Israel*; yet even
 " then there were Thousands of lesser Note
 " who had not bowed the Knee to that dam-
 " nable Heresie. And since the Woman is fled
 " into the Wilderness, from the Face of the
 " Papal Serpent, she is (a) *nourished* there by
 " the Provident Care of her *Supream Head* and
 " Sovereign Guide of her Youth. God hath
 " rais'd Pastors to *feed* her in her greatest Di-
 " stresses, and hath supplied her with *Bread*
 " *from Heaven* in a desolate Land. There have
 " not been wanting a competent Number of
 " *faithful Witnesses*, who have prophesied in
 " *Sackcloth*, while the Great Whore and her
 " *Lordly Paramours* (amongst whom you may
 " reckon her *Bishops* and *Cardinals*) were ar-
 " ray'd in *Purple* and *Scarlet* (b).

* *Niceph. Eccl. Hist.* vii. 26. † *Oros. adv. Pagan.*
 vii. 33. (a) *Rev.* 12. 14. (b) *Rev.* 11. 3. and
 17. 4.

"The Great Lord of the Harvest hath main-
 "tain'd Labourers in his Vineyard during the
 "Heat of the Day, when the Boar out of the
 "Wood did wait it, and the wild Beast of the
 "Field did devour it. His *Promise* is firm a-
 "gainst all the *Threatnings* of Hell, and his
 "irresistible Power is ever at hand to obviate
 "the Councils of the Wicked, and to frustrate
 "the feeble Attempts of proud Adversaries.
 "The afflicted Church cannot perish while the
 "Lord of Hosts undertakes to *keep it*; nor can
 "it want a *fructifying Ministry*, while the
 "Great *Husbandman* promises to *water it every*
 "*Moment*."

"From the whole it appears, that there has
 "been a Teaching Ministry in the Church of
 "God in all Ages past, and there will be
 "while the Sun and Moon endure.

"4. Lay the Foundation well in a Thorough
 "Work of Regeneration and Conversion. An
 "unconverted Person belongs to the Kingdom
 "of Hell; and can a Member of Satan's King-
 "dom make a useful Officer in the Kingdom
 "of Jesus Christ? He hath assured his Mini-
 "sters, That, except they be converted, they
 "cannot enter into the Kingdom of Heaven†;
 "And can ye heartily endeavour to bring o-
 "thers in, while your selves are without?
 "What a Contradiction in Religion is an un-
 "renewed Minister? He is by Profession and
 "Office, a Servant of Christ; by Dispositi-
 "on and Conversation, a Vassal of Satan. He p-
 "claims Liberty unto others, whilst he him-
 "self is held in the Devil's Chains. He holds forth a

* *Lk.* 27. 3 † *Mat.* 18. 3.

" Light unto others, and walks himself in di-
 " mal Darkness. He invites others to eat of
 " those Dainties of which he has never tasted
 " himself. He labours in building an Ark to
 " save others, into which he cannot enter him-
 " self. Young *Timothy* is exhorted to *save him-*
 " *self, and them that hear him* *. Charity to
 " Mens Souls begins at Home. No Man can
 " heartily promote other Mens Salvation, who
 " lives in the prophane Neglect of his own.
 " If the Love of our selves be the Measure of
 " our Love to our Neighbours †, their Preser-
 " vation cannot be dearer to us than that of
 " our own Souls. Religion consisteth not in
 " an empty Speculation, but in a spiritual Sen-
 " sation, and a lively Conformity to its holy
 " Doctrine. As it is not to be reckon'd among
 " the *Sciences*, whose End is meer *Contempla-*
 " *tion*; no more ought it to be prostituted a-
 " mong the *Artificial Crafts*, by which the In-
 " terests of the Flesh are supported and ad-
 " vanced. A *Divine* must answer his Name,
 " by being renewed after the Image of God,
 " influenced by the Spirit of God, savouring
 " the Things that are of God, and seeking the
 " Advancement of God's Name and Kingdom
 " in the World. They that manage Divine
 " Ordinances must be *Partakers of the Divine*
 " *Nature*. The Holy Treasure must be laid up
 " in *Holy Vessels*, such as are sprinkled with the
 " Purifying Blood of the Covenant, and a-
 " nointed with the most Holy Oil; which not
 " only appropriates, but adapts them to Sacred
 " Uses, and preserves them from Defiling Im-

* 1 *Tim.* 4. 16. † *Mat.* 22. 39.

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"purities. All Things are *new* in the King-
 "dom of Grace. The Covenant which binds
 "us to God, is a *New Covenant*; the Command
 "which binds us to one another, is a *New*
 "*Commandment*. If any Man belong to Christ,
 "he is a *New Creature*, and under the Con-
 "duct of a *New Spirit*. Our Access to the
 "Holiest is by a *New and Living Way*; and all
 "the Promises of the Gospel are confirm'd by
 "the *New Testament*, of which you are made
 "Able Ministers†, when a *New Heart* is given
 "you, and a *New Spirit* is put within you. If
 "we have not the Spirit, and inward Life of
 "the Gospel, we are but *as sounding Brass, and*
 "*a tinkling Cymbal*. He that is destitute of a
 "Vital Principle within, is at best but a *Speak-*
 "*ing Trumpet*; which, tho' it be acted by the
 "*Divine Breath*, and reputed among the Ves-
 "sels of the Sanctuary, remains unclean, and
 "upon Trial will be found no better than re-
 "probate Silver. A Stranger to the *New Birth*
 "is unfit to be a *Master in Israel*. Can the
 "Mind of the Flesh, which is *Enmity* against
 "God, sincerely design the *Reconciliation* of
 "Sinners unto God? Can the Animal Man,
 "who receiveth not the Things of the Spi-
 "rit of God, faithfully transmit them unto
 "others? Can he be *Wise* to win other Mens
 "Souls, who by an unparallel'd *Folly* suffers his
 "own to be *lost*? Are the Unrighteous like
 "to *turn many to Righteousness*? Or will an
 "unsanctified Person pressing recommend the
 "Ways of Holiness?

* Ezk. 36. 26 † 2 Cor. 3. 6. ὅς ἐστιν ἡ ἀνάγκη
 ἡμῶν διακόνος ἡμῶν διακόνος.

" The Dispensation of the Gospel is like
 " *New Wine*, which must not be put into *Old*
 " *Bottles*. These may serve for other Uses in
 " the Family, but they are very improper Re-
 " positories for so spiritfual a Liquor; which
 " being too strong for them, *the Bottles break,*
 " *and the Wine runneth out, and the Bottles perish.*
 " An unregenerate Person may be useful in
 " other Callings, but he wants the most *essen-*
 " *tial Qualification* of a Profitable Minister.
 " What the Philosopher speaks of Moral Vir-
 " tue, may be applied to the Actions of a Mi-
 " nister. The Works of Art, as he observes,
 " have their Goodness in themselves, which
 " consists in their Conformity to the Rules of
 " Art: But Moral Actions, because they pro-
 " ceed from Prudence, and are join'd with
 " Virtue, have not their *id est*, or Perfection in
 " themselves; nor is it enough that they be
 " done in such a manner, but they must pro-
 " ceed from a right Disposition of Mind. A
 " Minister must have his Mind not only *well*
 " *disposed* to the *Habits of Virtue*, but saving-
 " *ly renewed* by the *Principles of Grace*. Spirit-
 " ual Things require a Spiritual Mind, and
 " Holy Actions are denominated from Holy
 " Dispositions. A Natural Man speaks of Su-
 " pernatural Verities, as the Blind do of Co-
 " lours, and the Deaf of Sounds. Nothing
 " but a lively Apprehension of Sin and Misery
 " will produce a sensible Concern for those stu-
 " pid Souls that are in restless Motion towards
 " the tremendous Precipice, and see not the
 " bottomless Gulf which is ready to devour
 " 'em. He that *knows the Terror of the Lord,*
 " will use the most pressing Arguments, af-
 " fecting Motives, and convincing Demonstra-
 " tions,

tions, to persuade Men. How cold, jejune, and insipid, are the formal Harangues of carnal Ministers, who never experience in themselves the Power of Divine Truths ! When the predominant Dispositions of the Minister run counter to the Tendency of the Ministry, he must needs be as uneasie to himself, as he is unprofitable to others. In a Word, You'll make but sorry Teachers of others, if you be not taught of God yourselves.

5. " Let your Ends and Aims be right with God. 'Till this be done, all you do is lost, and serves only to convict you of the grossest Folly, and most damnable Hypocrisy. That Ministry which is the End of your Studies, is but the Means to a higher End. The Success of your Labours, your Supports under discouraging Events, and your Reward in the Glory to be reveal'd, do all depend on the Sincerity of your Intentions in this great and honourable Undertaking.

" To act for no Ends is brutish, to act for wicked Ends is Devilish, but to do all our Works for holy Ends is not only Angelic, but Divine. Ev'ry Work is either good or bad, according to the Ends to which 'tis directed : Let an Action be ne'er so good in its self, a bad End changes the Nature of it, and turns Obedience into a Crime : And the more excellent any Service is, the more odious it is in the Sight of God, when prostituted to base and ignoble Ends.

" Jehu had a Ministry of Destruction committed to him, when he was commission'd to cut off the bloody House of Ahab ; but

“because he sought himself, and not God, in
 “executing the Divine Displeasure, God threat-
 “ens to *avenge the Blood of Jezreel upon the*
 “*House of Jehu.*

“*Judas* had a Ministry of Salvation con-
 “sign’d him, when he was admitted into the
 “sacred Colledge of Jesus; but his Heart not
 “being right with God, soon expos’d him to
 “the Snares of the Devil, to the Reproach of
 “his Profession, and the wounding of his own
 “Conscience; the Horrors of which while he
 “attempted to alleviate by a *fatal Suspension,*
 “or a *Convulsive Suffocation,* he Eternally
 “consummated in unquenchable Flames.

“’Tis much to be lamented that many make
 “Choice of the Ministry as a sort of gainful
 “Profession, by which they hope to enrich
 “’emselves with less Labour, and greater Re-
 “putation, than in other Callings. And to
 “the Disparagement of that sacred Function,
 “some will devote to the Ministry such of
 “their Children whose Infirmities of Mind
 “and Body render ’em unfit for other Callings.
 “*But cursed be the deceiver, who hath in his*
 “*flock a male, and voweth unto the Lord a cor-*
 “*rupt thing, Mal. i. 14.*

“The Ministry was never design’d for the
 “Advancement of a Worldly Interest. The
 “Lord Jesus has not appointed a Spiritual Or-
 “der in his Church for Carnal and Earthly
 “Purposes, nor has he purchas’d the Gifts of
 “the Holy Ghost to gratify the Ambition of
 “sensual Worldlings.

“The Tendency of our Ministry is to make
 “Men Heavenly-minded, to persuade ’em to

* *Vid. Psal in Mat. 27. 5.*

"seek their Happiness above, and shall we our
 "selves be Earthly-minded?

"The best Way to secure our Interest is to
 "advance that of our *Great Master*, who is
 "engag'd in Truth and Honour to support his
 "faithful Servants. We must have no Interest
 "to pursue but that of Jesus Christ, in whose
 "Hands our private Concerns are safer than
 "in our own. We may say of the Comforts
 "of Life, what the Lord speaks of Life it
 "self, he that will save 'em, shall lose 'em,
 "and whosoever will lose 'em for his sake,
 "shall find 'em with Advantage.

6. "Be of Exemplary Conversation. Cur-
 "Lives must recommend Religion as well as
 "our Doctrine. Men are more led by Ex-
 "amples than Precepts. The whole Conver-
 "sation of a Minister must be one continu'd
 "Sermon. We are unfit to be set over the
 "Publick Vineyard of Jesus Christ, unless we
 "keep our own in Order. Ministers are Watch-
 "men, and must watch over 'emselves, before
 "they can watch over others.

Speaking of National Sins, he says Three
 Sorts of Ministers promote 'em, but does not
 confine his Remarks to any Party.

1. "Ignorant Ministers, who are not learn'd
 "in the Oracles of God. The thrusting of
 "raw Lads into the Ministry, that have scarce
 "read the Scriptures over, or digested a Body
 "of Divinity, has been one great Cause of
 "the abounding of Sin in a Nation.

* *Isa.* 58. 1.

2. "Lazy.

2. " Lazy and lifeless Ministers, that list not
 " up their Voice like a Trumpet* ; such as
 " prophesy smooth Things--- or if they re-
 " prove their People sometimes, 'tis with
 " that Indifferency and Coldness, as if they
 " did not believe 'emselves what they preach'd
 " to others. Then adds this dismal Story : A
 " Gentleman made his Will--- Gave his Soul to
 " God ; his Body to the Grave ; his Estate to
 " his Wife and Children ; and his Chaplain to
 " the Devil, because he had suffer'd him to go
 " on in Sin, and did not advertise him of his
 " Danger.

3. Prophane Ministers--- The Debauche-
 " ries of a Prophane Clergy harden others in
 " their wicked Ways, and lead 'em to down-
 " right Atheism. This Consideration (as we
 " are credibly inform'd) had no small Influence
 " upon the late Earl of *Rocheſter*, to make him an
 " Atheist, as he confess'd to some about him :
 " 'Tis hard to determine which is the great-
 " est Judgment ; the Decrease of Faithful Mi-
 " nisters, or the Encrease of those that are
 " otherwise. The Removal of useful Mini-
 " sters presages Judgment, the swarming of
 " prophane Ministers procures it--- An un-
 " godly Minister is the Plague of the Earth,
 " a Burden it groans under ; and the more in-
 " tolerable, because there are little Hopes that
 " ever he'll be made better. *Wherewith shall*
 " *unsavoury Salt be salted ?* Ministers are the
 " Light of the World : If these Lights be
 " darken'd, how great is that Darknesh ?
 " The Prophaneness of a Nation is justly to
 " be imputed to the Ignorance, Neglects, and

* *Iſa.* 58. 1.

" *Cor*"

"Corrupting Examples of Spiritual Guides".
 "Tis rarely a Land becomes full of Sin, but
 "the Ministry is deeply involv'd in the Guilt.
 "The Degeneracy of the *Asian* Churches is
 "charg'd upon the Angels of the Churches,
 "i. e. as some are pleas'd to understand it, the
 "Bishops of the Churches; *Rev.* 2. 1--4. 12,
 "14, 19, 20. The Court of the Priests, into
 "which the People might not enter, was most
 "holy. God expects greater Measure of Ho-
 "liness from us, than he does from others.
 "We converse with God in the Mount, and
 "our Faces shou'd shine.

"The End of our Ministry is the Destruction
 "of Sin; And can we expect to see it destroy'd
 "in others, while it lives in our selves? If
 "our Ministry be not effectual upon our selves,
 "what Hopes have we that 'twill be so upon
 "others? This is one Reason why Christ's
 "Ministry affected the People more than that
 "of the Scribes, *Mat.* 7. 29. *He spake with*
 "*Authority*. The *Scribes* felt not the Power
 "of those Truths in 'emselfes, which they
 "deliver'd unto others; therefore their Preach-
 "ing was cold, insipid, superficial, and unaf-
 "fecting----

"Oh, how dreadful is it to see those who
 "by Office are *Workers together with God* to
 "save Souls, by their Practice *Workers toge-*
 "*ther with the Devil* to destroy Souls! How
 "sad is it, to behold the same Persons pulling
 "down with their Hands what they build with
 "their Mouths! undoing all the Week what
 "they've been doing for an Hour or two on
 "the Lord's Day!

" I have sometimes thought the State of
 " our Land to be like that of the Old *Brit-*
 " *tains*, when God sent the *Saxons* among 'em
 " to be the severe Instruments of his Displea-
 " sure and Vengeance. *Bede* saith, That after
 " several Judgments which they had groan'd
 " under, God suddenly bless'd 'em with Peace,
 " and great Plenty of the Fruits of the Earth;
 " together with which, Luxury grew up; and
 " this was accompanied with all manner of
 " Wickedness, especially Cruelty, Enmity a-
 " gainst the Truth, with the Love of Lying
 " and Dissimulation: So that if any among
 " 'em seem'd more candid and favourable to
 " the Truth, he was hated and oppos'd--- And
 " these Things were done not only by Secular
 " Persons, but by the *Pastors* of the Flock---
 " They gave up themselves to Drunkenness,
 " Animosity, Strife, Contention, Envy, and
 " other Wickednesses of the like Nature *

7. " Spend some Time with an Able and
 " judicious Minister--- Begin not too soon.

8. " Be mortified to the World--- The Mi-
 " nistry is a Sacred Work; and to prostitute
 " this to Carnal Ends, is one of the worse
 " kinds of Sacrilege--- God forbid that any
 " shou'd be doing their own Work, under Pre-
 " tence of doing the Lord's.

9. " Be convinc'd of the Worth of Immor-
 " tal Souls--- and of their lost Condi-
 " tion.

* *Ecc. Hist.* I. 14.

To. "Set before you the most excellent,
 "Patterns -- the Prophets, Christ, Apostles,
 "Primitive Preachers.

11. He recommended Exactness of Method; which is no less beneficial to the Minister, than edifying to the People. "The
 "Disposition of Truths into their proper Order, gives the Mind a more grateful Prospect
 "of 'em, begets in us distinct and fixed Ideas,
 "refreshes the Invention, and greatly relieves
 "the Memory.

"The Want of a clear Method, and of Impressive Meditation, by which we transcribe
 "our Notes into our Minds, have no small
 "Influence upon the Modern *English* Practice
 "of reading Sermons.

"In the Primitive Church, Preaching and
 "Reading so vastly differ'd, that the Readers
 "were an Order of the Lower Clergy, inferior to Presbyters.

"Reading of Sermons is scarcely used any
 "where in the Christian World at this Day,
 "except here in *England*, and in the *Russian*
 "Church, where they are furnished with a
 "Set of *Homilies*, which are read to the People;
 "and this is all the Preaching they
 "have.

"No Memory wou'd be well able to retain
 "other Mens Composing, so that there is a
 "Necessity of reading 'em; but there is not
 "the same Reason for Discourses of our own
 "preparing, as all our Sermons ought to be;
 "These being the Emanations of our Thoughts,
 "and fresh in our Minds, are more easily laid
 "up in the Memory, which by frequent using
 "wou'd grow stronger, and become more tenacious.
 "As

" As our Thinking Faculty grows effete and
 " languid by Disuse, so the Memory is enervated
 " for want of Exercise. It's far easier,
 " and requires less Pains and Time to copy our
 " Sermons into the Memory, than to commit
 " 'em to Writing. The scatter'd Effluvia
 " of an active Mind, may, without any great
 " Difficulty, be recollected by a steady and
 " fixed Thought. The Original Design of
 " writing Sermons, was to help, and not to
 " destroy, the Memory: 'Twas not to super-
 " cede the Use of it, but to enable it to do its
 " Office with more Ease and Pleasure.

" Reading of Sermons was not the Practice
 " of the Primitive Church, as might be prov'd
 " by many Instances out of the Fathers. It
 " wou'd look very odd, both in the Popish and
 " Foreign Protestant Churches, to see a Preacher
 " poring on his Notes all the while he
 " speaks to the People, that he can scarce afford
 " 'em now and then a Glance, for Fear
 " of being at a Loss.

" It's some Reproach to our Profession, that
 " the Gentlemen of the Law shou'd be able to
 " speak off-hand with so much Freedom and
 " Ease; and those who have equal Advantages
 " with 'em, for the Improvement of their
 " Minds, shou'd have so servile a Dependence
 " on their Notes. It's scarce to be hop'd that
 " those, who for a long time have undergone
 " the Punishment of Reading, shou'd be able
 " to free themselves of their accusom'd Fetters;
 " but the Young Ministers may, with a
 " little Exercise, soon throw off their Crutches.
 " Resolution and Industry make difficult Things easie:
 " Fixed Meditation, earnest Prayer, and a clear natural Method, wou'd
 " soon

“ soon retrieve the most useful and ancient
 “ Way of Preaching.

12. “ Be well establish'd in the Foundations
 “ and Reasons of the Christian Religion. You
 “ are Master-Builders, and your first and chief
 “ Care must be to lay such a Foundation as
 “ will be impregnable against the Attempts of
 “ Hell.

“ Tho' Faith be resolv'd into a Divine Te-
 “ stimony, yet the Mind ought to be satisfied,
 “ by Rational Arguments, of the Truth and
 “ Certainty of this Testimony.

“ As Reason must veil to Revelation, and
 “ no more dispute what demonstratively ap-
 “ pears to be such ; so ought the Evidence of
 “ the Revelation to be clear, convincing, and
 “ rational : Otherwise any bold Impostor
 “ might obtrude upon the World the most
 “ absurd Offusions for divine Revelations.

“ Supernatural Discoveries have not only
 “ been attended with such powerful Impres-
 “ sions on the Minds of the Prophets, as infal-
 “ libly secur'd 'em from being deceiv'd them-
 “ selves ; but also carried with 'em those visible
 “ Characters of their Divine Original, that
 “ might render 'em incontestible to impartial
 “ and rational Minds.

Section I.

There are two sorts of Persons that oppose
 Revelation ; the *Socinians*, and *Deists*.
 The former, by making Reason the Measure
 and Rule of Revelation, do in effect explode
 it,

it, especially in those supernatural Verities that are above Reason: The latter, by setting up the Dictates of natural Reason, as the only Rule and Measure of all Religion, do with unparallel'd Confidence exclude all Revelation.

The *Socinians* prefer the Oracles of Reason (as they call 'em) to the Oracles of God: For they receive not the Divine Oracles any further than they may be comprehended by those of Reason; and so, by one impious Dash of their Pen, they expunge all the sublime Doctrines of our holy Religion that are of supernatural Revelation, and not suited to those Ideas they have fram'd to 'emselves, by conversing with sensible Objects. They advance a new sort of Christianity divested of all its Mysteries, which are the vital Principles that animate its moral Precepts.

I. I wou'd ask these pretended Monopolists of Reason, Why shou'd it seem absurd to admit Mysteries in Religion, which the Scriptures assert; when the more sober and wiser Heathens have unanimously acknowledg'd, and the Imperfections of our intellectual Attainments render necessary?

Are not the very Works of Nature mysterious and unaccountable? How inextricable are the Difficulties about the Motion of the Sun, according to the old Hypothesis? or that of the Earth, according to the new?

How abstruse and incomprehensible is the Nature of Light? Tho' we daily see it, and by Means thereof converse with all the Visibles of Nature, yet it's hard to determine what it is; whether a Substance, or an Accident. If
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an Accident, it must have a Subject, and can't pass from one Subject to another. Suppose the Air the Vehicle and Subject of it, 'tis scarce credible so gross and heavy a Body should move according to the swift Motion of the Light. If a Substance, shall we call it a Body, or Spirit? Not a Spirit, for that's invisible; and it's hard to conceive a Body of that Fineness and Activity, as to move in a Moment from one End of the Hemisphere to the other.

How difficult is it to assign the true Cause of the Flux, and Reflux of the Sea? It so puzzled *Aristotle*, that grand Inquisitor into the Mysteries of Nature, that, as some affirm, he threw himself into the Sea, saying, *Since I can't comprehend thee, thou shalt comprehend me.* *Justin Martyr* saith, He died of Grief, because he cou'd not find out the Nature of the *Eurippus* of *Chalcis* *.

Who can fully explain the Manner of seeing distant Objects? Whether it be by Emission of something out of the Eye, or the Immission of intentional Species from outward Objects into the Eye, or some other way? Even common Matter, which is most obvious to us, contains as many Mysteries as it does Atoms; for we don't perfectly understand the Nature of the least Atom.

How little do we know of essential Forms? That there are such Forms, seems most evident from those vital Operations and Effects, which can't proceed from meer Matter and Motion; but what they are, or how they are produc'd, is hard to determine.

* *Peræm. ad Gent.*

But to come nearer Home. How little do we know of the Formation and Fabrick of our Human Bodies? We are fearfully and wonderfully made; and marvellous was the Work of God, when our Substance was made in Secret, and curiously wrought in the lowest Parts of the Earth. 'Twas the Observation of the Royal Philosopher, and the greatest Master of Reason, That we know not *how the Bones do grow in the Womb of her that is with Child; even so we know not the Works of God, who maketh all*, Eccles. 11. 5.

How mysterious is it, that an unactive Mass of impure Earth shou'd be personally united to a pure immortal Spirit! That Two Substances, so distant in their Natures, so different in their Original, so contrary in their Properties and Tendency, shou'd coalesce in One Human Person, and retain so strong an Inclination to abide in the strictest Union, that nothing but an irresistible Force, and such as is destructive of the feebler Part, shou'd be able to separate 'em! And 'tis yet more strange, that a *transient Breath* shou'd be the *vital Band* of this Union.

If the Structure of our Bodies be so mysterious, our Rational Souls are far more mysterious, and we know much less of 'em than we do of our Bodies. Thought, Ratiocination, and Self-reflection, are certain Evidences of the Being and Existence of our Souls; but their Essence, Original, and Manner of actuating the Body, are very abstruse and unaccountable. Most of the Idea's we have of a Spirit are negative, and rather declare what it is not, than what it is.

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The insuperable Difficulties that attend the Resolution of the various *Phænomena* in Nature, tempted the most acute of *Academicks*, as St. *Austin* calls 'em^{*}, to suspend all Assent, and to doubt and hesitate concerning every thing. This Way of Philosophizing was embrac'd by *Socrates*, *Plato*, *Carneades*, *Arcefilas*, *Cicero*, *Cotta*, and others, who were reputed the most learned among the Heathen. By thinking to decline the unavoidable Errors of a dogmatical Determination, they fell into the greatest of all, by affirming, that nothing cou'd be certainly known.

Their *Ἀκαταληψία*, or supposed Incomprehensibleness of natural Powers, was carried too far by several of 'em, even to the Subversion of Natural Religion†. Their Error, however fatal in its Consequences, was occasion'd by a just and modest Sense of the Imperfection of Human Knowledge. As the *Pyrrhonian* Modesty, which pretended to know nothing, was destructive of Natural Religion; so is the *Socinian* Confidence, which undertakes to comprehend all Things, even the *deep Things of God*, destructive of Supernatural Religion.

The *Academicks* confess'd their Ignorance, even of those Things that might be known: The *Socinians* arrogate to 'emselves the Knowledge of the most unintelligible Verities; and because their Reason stands upon the same Level with the rest of Mankind, and can't ascend the Heights of Divine Mysteries, they disparage, debase, and pervert 'em to the absurdest Meanings.

* *Enchirid. ad Laurent. cap. 20.* † *Cicer. de Nat. Deor. lib. 1. § 3.*

What Reason can be given, why *Human Reason* shou'd be exempted from the Empire of *Divine Reason*? To reject such Propositions of Truth as are of Divine Revelation, because our weak Reason can't comprehend 'em, argues a proud Contempt of the Most High, and an insolent Opposition of our foolish Conceits to the Dictates of Eternal Wisdom.

5. Can any thing be more absurd, than to measure an *Infinite Being* by such Maxims and Propositions as respect *Finite Beings*? This is to make a Point run parallel with an Infinite Line; to contain the Ocean in the Hollow of a Hand; and to measure the vast Spaces of Heaven with a Span. Yet this is the Strength of the *Socinian's Reason*.

"There can be no Instance given, *say they*, of "Three Persons in One Nature among Finite "Beings; therefore there can be no such thing "in an Infinite Being." As if an Infinite Being were to be measur'd by those that are Finite.

To reject the Sacred Trinity, is to renounce our Baptismal Covenant: For we are baptized in the Name of the Father, Son, and Holy Ghost--- and he that denieth the Son, has not the Father, 1 *John* 2. 23.

6. The *Socinians* object the Inconsistency of some reveal'd Truths with the Dictates of Reason: As if Learners were to dispute the Precepts of their Teacher, or Subjects the Laws of their Sovereign. 'Tis most consonant to Reason, that we shou'd receive those Revelations that are above Reason, and adore what we can't apprehend.

The

The *Socinians* of all People shou'd have suppress'd this Objection; for they advance Inconsistencies to support their pernicious Errors. They'll not receive such divine Truths as are *above Reason*, and yet will obtrude upon the World such Falsities as are *contrary to Reason*.

They'll not allow Jesus Christ to be the Son of God *by Eternal Generation*, but they'll confess him to be a God *by Dispensation*. A Made God is a flat Contradiction to the Rational Idea's we have of a Deity. Can any thing be more absurd, than for the same Person in one and the same Nature, *viz.* Jesus Christ in the Human Nature to be God and No God, Finite and Infinite; to have the transcendent Perfections of a Creator in the Essence and Person of a Creature?

Reason tells us, That God is without Beginning, and that all Things owe their Existence and Operation to his powerful Will: But the *Socinians*, by deifying the Manhood of our Lord Jesus, set up a God who had no Existence before he was born of a Woman.

Perhaps they learn'd this Notion of a new Deity from the old Pagans, who advanc'd their *Heroes* into the Number of their Gods*. They deny him to be God by Nature, and yet give him divine Adoration.

Adoration supposes the Object both Omniscient and All-sufficient, which are the Properties of God, and incommunicable to any Creature: Therefore to give Religious Worship to

* *Hac erit Novitas quæ etiam Ethnicis Deos peperit.*
Tertul. Marc. lib. 1.

a meer Creature, is to Deifie it; which is gross Idolatry. This was the Idolatry of the *Gentiles*, when they did Service unto them, which by Nature are no Gods *.

7. It's evident that our Lord Jesus, in his Discourses with the *Jews*, affirm'd himself to be the Son of God, to be God by Nature equal with the Father †. Thus the *Jews* understood him, and charg'd him with Blasphemy; because, being a meer Man, as they suppos'd, he made himself God (a).

Christ vindicates himself from the Imputation of Blasphemy, in making himself the Son of God (b). He asserted this great Truth to the last, and seal'd it with his Blood.

His Confession, that he was the Christ, the Son of God, was the reputed Blasphemy for which the great Council of the *Jews* condemn'd him. The *Socinians* therefore, in disowning Christ to be God, equal with the Father, which is the same with being the Son of God, do, in effect, consent to the unrighteous Sentence which the *Jewish Sanhedrin* pass'd upon the Lord of Life. Not to own him God equal with the Father, is to condemn him for a Blasphemer.

8. The First Man that denied the Divinity of Jesus Christ, was *Theodotus* a Tanner, who for his Heresie was deservedly expell'd the Communion of the Church, by *Victor* Bishop of Rome. *Natalinus* the Confessor was cor-

* Gal. 4. 8. † Joh. 5. 18. and 8. 58. (a) Joh. 10. 33. (b) Joh. 10. 36. Mat. 26. 63, 64, 65.

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rupted by *Asclepiodorus*; and another *Theodorus*, Disciples of *Theodorus* the Tanner----- by the Promise of a large Salary, and made Bishop to the Faction: But being admonish'd by certain Visions, and severely scourg'd one Night by an Angel, he threw himself at the Feet of *Zephyrinus* the Bishop, shew'd the Impressions of the Strokes, and, after great Expressions of Repentance, was admitted into Christian Communion (a).

The same Author in *Eusebius* reports, That those of this Faction despis'd the Simplicity of the Holy Scriptures; had a profound Veneration for *Euclid*, *Aristotle*, *Theophrastus*, and *Galen*, and attempted to corrupt the Word of God (b).

Artemon set up for a Patron of this New Doctrine, and pretended 'twas the Ancient Doctrine taught by the Apostles, and all the Doctors, until *Victor* and *Zephyrinus's* Days. Several wrote against him, and made it appear this Assertion was most false, contrary to express Testimonies, the Writings of several Fathers (more ancient than *Victor*), and to the ancient Hymns of the Church; all which assert the Divinity of Jesus Christ (c).

The *Ebionites* reviv'd this Heresie, and affirm, That Christ was the Son of *Joseph* and *Mary*, and but a meer Man (d). One *Beryllus*, Bishop of *Bosra* in *Arabia*, fell into this Heresie, and asserted, That Jesus Christ had no substantial Existence before he assumed Flesh;

(a) *Scriptor. Antiq. in Euseb. Eccl. Hist. l. V. c. ult.*

(b) *Euseb. ibid.* (c) *Euseb. Nicaph. lV. 21.* (d) *Euseb. VI. 12.*

and that he had no proper Divinity of his own, but only that of his Father. He was at length reduc'd from his Error by the learned Reasonings of *Origen* (a).

The next great Champion of this Heresie was *Paul of Samosata*, Bishop of *Antioch*, who was condemn'd and depos'd by the great Council of *Antioch*----- *Samosatensis* was a Disciple of *Artemon*.

I don't find any publick Opposition made to the Divinity of Christ after this, until the Time of *Arius*, who by his great Subtilty, and the favourable Influence of a mild Emperor, leaven'd a great Part of the *East* with his Errors; and at last the very Emperors 'emselves were perverted, and propagated this Heresie with Fire and Sword; as may be seen in *Eusebius*, *Optatus*, *Theodoret*---

This Gangrene infected all the Eastern Churches, and ruin'd the Vitals of Christianity; provok'd the Lord to remove their Candlestick out of its Place, as he had threaten'd; and to subject 'em to the *Mahometan* Yoke, under which they groan to this Day.

And 'tis remarkable that the several Streams of *Arianism* did at last disembody 'emselves in the dead Sea of *Mahometism*. The *Mahometans* own Jesus Christ to be a great Prophet, but a meer Man; and the *Socinians* make no more of him: So that you may call *Mahometism* the Dregs of *Arianism*, and *Socinianism* the Dregs of *Mahometism*.

(a) *Euseb.* —

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Section II.

DEISM is a corrupt Stream that flows from the impure Fountain of *Socinianism*. The *Socinians* measure all Revelation by Reason; the *Deists* reject Revelation as a useless Thing, and content 'emselfes with the meer Dictates of Reason, as the only Measure of all Religion. The one sort sets up Reason above Religion, the other sets up Reason in the room of Religion; the one makes Jesus Christ to be no more than a meer Man, the other makes him no better than an Impostor. The *Socinian* makes Natural Religion the Standard of Reveald Religion; the *Deist* excludes all Reveald Religion, and hopes to be sav'd by an imperfect Conformity to the Law of Nature.

Deism is a Resurrection of *Paganism* in a more refin'd Form; it cuts off the numerous Pagan Deities, their operous Sacrifices, pompous Ceremonies, and acquiesces in the Duties of Natural Religion.

If ever they undertake to give us a System of their Religion, they must borrow their best Notions out of the Holy Scriptures, as their Pagan Predecessors have done before 'em. *Pythagoras*, *Plato*, *Aristotle*, and other great Lights of the *Pagan* World, stole out of the Reveald Writings their most refined Notions of Truth.

Pythagoras convers'd with the Writings of the Prophets when he was in *Egypt*, and deliver'd his Collections out of 'em to the *Italians*, under the Notion of Things reveal'd

to himself, as a peculiar Favourite of the Gods (a).

Numenius said of *Plato*, whatever he said of God and the World, he stole it all out of the Books of *Moses* (b). *What is Plato*, (saith he) *but Moses speaking Greek* (c)?

Aristotle convers'd with a Learned Jew, whose Hospitality, Wisdom, Eloquence, and Virtuous Conversation he highly extols. *Josephus* quotes his Words at large out of *Clearchus* (d), who affirms, he knew the Jew whom *Aristotle* familiarly convers'd with: For this Reason *Clemens Alexandrinus* calls the Greek Philosophers Thieves and Robbers, who took part of the Truth out of the Hebrew Prophets, but had not the Ingenuity to acknowledge by whom they profited, nor the Honesty to transmit the Truth without corrupt Mixtures unto others (e).

Theophilus Antiochenus charges the Poets and Philosophers with stealing their Notions of a Future State from the Holy Scriptures (f).

Justin Martyr affirms, *Orpheus*, *Homer*, *Solon*, and other celebrated Pagan Writers and Lawgivers, to have been assisted by the Writings of *Moses*, and to have rectified their wrong Notions of God by that Means.

ἐκ τῆς μωϋσῆος ἱερείας—

ἀφ' αὐτοῦ τῆς Coh rt. orat. ad Gr.

(a) *Const. nt. Orat. ad Sanct. Cælum*, c. p. 9. (b) *Athen.* V. 13. (c) *Clem. Alex. Strom.* lib. 1. (d) *Contra Apion.* lib. 1. (e) *Clem. ibid.* (f) *ἐκλεΐσθαι ἐκ τῶν αἰγίων γράφων*, ad Aut. l. 1. 1.

He observes of *Orpheus*, whom he calls the First Teacher of *Polytheism* to the Heathen, that, upon Sight of the Scriptures, he retracted his Idolatrous Poems, and compos'd those which are yet extant of the true God.

Homer, emulating *Orpheus* his Opinion of many Gods, does fabulously mention the Multitude of Heathen Gods, lest he should seem to vary from *Orpheus's* Retracted Poem, which he so industriously proposes to imitate, that he declares his Propension that way in the very First Verse of his Works:

Μῆνιν ἄειδε θεὰ Πηληϊάδεω Ἀχιλῆος. Orph.

Homer, in Imitation of him, thus begins:

Μῆνιν ἄειδε θεὰ Πηληϊάδεω Ἀχιλῆος.

And yet 'tis evident he had seen the Writings of *Moses*, by his alluding to the History of the Creation, in his Description of *Achilles's* Shield (a); and he adapts his Account of *Alcinous's* Gardens, to that of the *Mosaic* Paradise. He refers to the Tower of *Babel* in his *Gigantomachia*; wherein he represents *Oms* and *Ephialtes* fighting with the Gods, and throwing *Ossa* upon *Olympus*, and *Pelion* upon *Ossa*.

Ἴν' ἰεγυῖς ἀνέβησαν, that into Heaven they might

The same Learned Father shews that *Plato* refers to the Writings of *Moses* under the

(a) *Hom. Iliad. 2.*

(b) *Justin Martyr.*

Name of $\pi\acute{\alpha}\lambda\alpha\iota\omicron\ \lambda\acute{o}\gamma\omicron\varsigma$, *Ancient Word*; and that he calls God $\tau\acute{o}\ \delta\acute{\nu}$, *quod existit*, in Imitation of *Moses*, who calls him $\acute{\epsilon}\ \delta\acute{\nu}$, *Exod. 3. 14. Ego sum Existens.*

He borrow'd his *Idea's*, and *Exemplaris causa*, out of *Moses's* Structure of the *Tabernacle*, which was fram'd, $\kappa\alpha\tau\grave{\alpha}\ \tau\acute{o}\ \epsilon\iota\sigma\omicron\gamma\omicron\gamma\omicron\varsigma$, according to the Form or Pattern shew'd in the Mount, *Exod. 25. 40.*

Plato reading these Words, and not well understanding 'em, fancied,

$\acute{\epsilon}\iota\delta\acute{o}\varsigma\ \tau\iota\ \chi\acute{o}\epsilon\iota\tau\omicron\iota\ \pi\epsilon\upsilon\pi\acute{\alpha}\rho\chi\epsilon\tau\omicron\iota\ \tau\tilde{\iota}\ \omega\iota\delta\eta\tau\omicron\iota.$

that there *did exist some separate Idea's*, which are the *Patterns, or Exemplars*, of *sensible Things*. He knew the true God, but had not Courage to confess him; being afraid of *Socrates's* Fate, as *Justin Martyr* observes.

The *Deists* having, in Imitation of these *Pagan Writers*, improv'd their Notions of Natural Religion by the Scriptures, ungratefully attempt to extinguish that glorious Lamp at which they have lighted their dim Candle.

The Pretensions of the *Deists* will appear to be very frivolous when we consider,

1. That 'tis possible there may be a Revelation.
2. 'Tis necessary there shou'd be.
3. 'Tis certain there is a Revelation.

1. It is possible there may be a Revelation. Man is endu'd with an Intellectual Power, which is receptible of Divine Impressions; and none that believes a God, will dispute whether he be able, either immediately by himself, or mediately by his Holy Angels, to communicate his Mind to this lower World.

The

The wiser sort of Heathens have unanimously asserted a Revelation. *Homer* introduces the Gods conversing with Men upon all Occasions. *Jupiter* admonishes *Agamemnon* in a Dream to fight the *Trojans*, and assures him of Victory. The *Phantom* told him he was *Jove's Messenger* *. And in another Place he saith, *A Dream comes from God* †.

Plato (whom *Theophilus Bishop of Antioch* styles the wisest of the Greek Philosophers) ingenuously confesses, That we can have no exact Knowledge of Divine Things, unless God teach us by a revealed Law (a).

The *Grecian Legislators* do unanimously refer their Laws to their Gods, as the Original Authors of 'em. Thus *Minos* is reported to retire into *Jupiter's Cave*, and to have receiv'd the Laws of him for the space of Nine Years. *Lycurgus* is said to repair daily to *Delphos* to consult *Apollo*, from whom he pretended to receive his Laws. *Zaleuchus* affirm'd he had his Laws of *Minerva* (b).

Numa Pompilius ascrib'd his Laws to the Goddess *Egeria*, *Jamblicus* discourses at large of the several Ways by which the superior Powers communicate their Mind unto Men, and among others he mentions *Dreams* and *Inspiration*. He defines *Inspiration*, or an *Afflatus*, to be a *Divine Possession* of the Mind, and shews the several Kinds of it, at *Colophon*.

* Διὸς δὲ τοὶ ἄγγελοι εἰμὶ. *Iliad*. 2. v. 26.
 † ὃ γὰρ τ' ὄναρ ἐκ Διὸς ἐστίν. *Iliad*. 1. v. 63.
 (a) εἴη μὴ ὁ Θεὸς διδάσῃ δια τῶ νόμου. *ad Autol.* III.
 φαίμεν ἂν γέρας θεῖος εἶναι. *Plat. ad Menon*.
 (b) *Clem. Alex. Strom. lib. 1. vid. Dionys. Halicarn.*
 l. 2. p. 158.

Delphos, and at the Temple of *Branchus* *. He adds, That human Nature can neither conceive nor discourse of the Gods without their Assistance; much less is it able to perform any Divine Works without 'em; for, saith he, it's so weak and stupid, that it has no Remedy for its Insufficiency, but by the Accession of a Divine Light from above; without which we can do nothing that is Divine †.

Proclus affirms that Mortals are influenc'd by Divine Demons. And in another Place, he acknowledges, all Disciplines and useful Inventions proceed from *Jove*, who explains his Mind to us by *Mercury* his Messenger (a).

Porphyrie also admits the Supposition of a Revelation, and propounds several Questions about the Nature of it to *Anebon*, the Egyptian Priest, which are answer'd by *Jamblichus*. It is observable that *Porphyrie*, *Jamblichus*, and *Proclus*, were bitter Enemies to the Christian Religion, and yet they condemn the Deists by owning a Revelation.

2. 'Tis necessary there shou'd be Revelation. The Law written on the Heart serves rather to leave degenerate Man without Excuse, than to conduct him to a State of Happiness, *Rom.* i. 19. There are several Things which the Light of Nature is very deficient in.

1. It discovers very little of the woful Corruption of human Nature. The Heathen Writers often complain of the irregular Emo-

* *Affluio nihil aliud quam totos a Deo animos occupari atq; contineri* Jambl. de Myster. † *Idem ubi supra.*
(a) *Proc. de anim. & Dæmon.*

tions of the sensitive Appetite, but they are utter Strangers to the Original Corruption of the Heart, the Perverseness of the Will, the Enmity of the Mind, and the Depravation of all the Powers of the Soul.

We are oblig'd to the sacred Scriptures for the clear and full Knowledge of our sinful State. The Apostle confesses he had not known Sin but by the Law, which saith, *Thou shalt not cover*. This is the written Law, which forbids the first Motions of Sin in the Soul, *Rom. 7. 7.*

The Heathen made the Laws of their several Countries to be the Springs of Virtue, and they knew no other Source of Vice but the want of good Laws, and good Education*.

They acknowledge the common Disease of human Nature, as *Seneca* calls it*, but their Ignorance of the Original Cause of this Evil, render'd it impossible for 'em to find out the proper Methods of Cure. They knew not how Sin enter'd into the World, how the Nature of Man come to be so universally deprav'd. One Sentence of the *Divine Oracles* will make us wiser in this Matter than all the Volumes of *Pagan Moralists*.

The inspired Writings tell us, that *by one Man sin enter'd in the World, and death by sin*. Without the Knowledge of this, Men can't render to God what is due to him; and therefore the Heathen were far from adoring the Divine Justice in the Punishment of Mankind, as not knowing that this Disorder happen'd by

* *Οὐ γινώσκουσιν αὐτὰς ἐκ πορνείας.* *Salust.*
de Dijs. & Mundo. Cap. X. * *Commune malum*
Epi. 27.

the wilful Transgression of the first Man, the common Representative of the whole Race.

2. The Light of Nature shews not the Way of Reconciliation. It leaves indeed a Conviction on the Mind of the Necessity of some sort of Compensation to the supreme Justice for Man's Offence. Hence arose the Use of Sacrifices, which were admitted as necessary Parts of Worship, in all the known Nations of the World.

And because the Blood of a Beast was too vile a Price for the Life of Man, most Nations (especially under pressing Instances of Divine Wrath) offer'd human Sacrifices, to appease the incensed Powers. Historians tell us that such Sacrifices were offer'd by the *Canaanites*, *Tyrians*, *Carthaginians*, *Egyptians*, *Cyprians*, *Arabians*, *Persians*, *Cretans*, the *Greeks*, and *Romans*.

Cæsar attributes this Opinion to the *Druids*, that the Wrath of God cannot possibly be appeas'd but by human Blood*.

The Notion of Satisfaction seems naturally imprinted on the Mind. God does not only punish Sin because 'tis so destructive to human Society, but by Reason of its natural Turpitude, and Contrariety to his holy Nature, and Dignity of his Government. And if God be naturally inclin'd to provide for the Happiness of Man, because he is his Creator, he is likewise naturally inclin'd to execute Vengeance upon his Sin, in as much as he is his Judge.

* *Non posse aliter Deorum immortalium numen placari arbitrantur. De Bello Gall. lib. VI.*

But because God is no less merciful than he is just, it seem'd a probable Determination of the Light of Nature, that he wou'd accept of a Substitute, and not strictly insist upon Personal Satisfaction.

The Remission of the Offence by a meer Act of Mercy, without Satisfaction, wou'd be inconsistent with the Nature of Infinite Justice, the Threatnings of a holy Law, and the Ends of Divine Government. Hence the Heathen rationally concluded the Necessity of a just Satisfaction, and the merciful Acceptance of a vicarious Sacrifice.

And since there was no Proportion between brutish Victims and the Justice of an offended Majesty, they devis'd the horrid Expiations of human Sacrifices.

Sometimes they sacrific'd Malefactors who were condemn'd to die by the Laws of their Country, but 'tis hard to conceive how the Punishment of one Criminal shou'd expiate for the Guilt of the rest. To obviate this Difficulty, they resolv'd to devote a Person that was not obnoxious to Publick Justice; and so they hir'd some of the poorest for a certain Reward, to this Service. Those they fed with Dainties for a whole Year, and upon a stated Day they were led out of the City, and put to Death. These Sacrifices were call'd *Purgations*, or *Lustrations*, and were us'd for the removing of Publick Calamities. *

These devoted Heads were mercenary, and defil'd with Guilt of their own, and therefore there was invented a more innocent Sacrifice, by offering up little Infants, whose tender Age exempted 'em from actual Pollutions.

* *Kath'umata.*

And that the Party might have a sure Interest in his Sacrifice, 'twas thought a proper Expedient that they shou'd offer their own Children, which were Parts of 'emselves, and in whose Sufferings the miserable Parents might be said to suffer.

Thus *Agamemnon* was advis'd by the Priest to offer up *Iphigenia*--- The Heathen Expiations were unnatural Murthers, and the arbitrary Methods of appealing their Deities, did but so much the more expose 'em to the Wrath of God. They consider'd not that a Criminal obnoxious to Divine Wrath, is incapable of attoning for others, and that the Sufferings of an innocent Man (who is not to be found among the depraved Offspring of sinful *Adam*) cannot answer the Demands of Infinite Justice. There is no Proportion between the Sufferings of a finite Being, (as is a meer Man) and the Offence given to an Infinite Majesty.

And therefore it was necessary that a Person of Infinite Dignity shou'd interpose between the offended God and sinful Man: Such a Person is not to be found among Creatures. Hence the Way of Reconciliation is a Mystery hid from Ages, and only reveal'd by the Gospel, which assures us *there is no remission without Blood*, and no Blood but that of the Son of God is of sufficient Virtue to expiate the Guilt of Sin. And 'tis observable, that as Sacrifices universally obtain'd in the World before the Death of Christ, so by a special Providence, since the offering up of the great Propitiation, they have gradually grown out of Request, and at last have utterly ceas'd in all Parts of the known World.

3. The

3. The Light of Nature is an insufficient Directory of Divine Worship. Reason convinces Men, that since they derive their Beings, and all the Supports of 'em from God, they ought to make their Addresses to him, in a grateful Acknowledgment of his Benefits, and an humble Supplication of his Favours; but how this must be done is a Difficulty that has puzzl'd the wisest of Heathen Philosophers.

There are Four Things requisite to the regular Performance of Religious Worship; in each of which we need the Conduct of Revelation.

1. That we have right Notions of God. False Conceptions of him derogate from the Glory of his Perfections, enfeeble our Devotions towards him, and substitute an Idol in the Mind, in the room of the true God.

The Worship he requires must be rational, judicious, and adapted to the transcendent Excellencies of his Nature. We cannot have a clear, distinct and impressive Knowledge of these, without Revelation. This will appear when we consider the State of Religion among the antient *Greeks*, and *Romans*.

It will be acknowledg'd that they have advanc'd Human Wisdom to a high Degree of Perfection, and made a most curious Search into all the Parts of polite and solid Learning. So that one might expect as clear Notions of God, among the learned *Greeks* and *Romans* as are attainable by the meer Light of Reason. It's highly improbable that the most exalted Genius of our Days, under the meer Conduct of Reason, and destitute of the Assistances of super-

supernatural Revelation, shou'd be able to make more sublime and satisfying Discoveries concerning God, than are made by the antient Philosophers, who were nothing inferior for Quickness of Thought, refined Speculation, and solid Ratiocination, to the most celebrated Wits of the present Age.

What the State of Religion was among the learned *Greeks*, is to be guess'd at by the Altar at *Athens*, which was dedicated to the *Unknown God*. This was the true God, as the Apostle observes--- What monstrous and extravagant Opinions have the Pagan Philosophers advanc'd concerning God! *Thales*, who first obtain'd the Name of a Wise Man in *Greece*, makes Water co-eternal with God.

Anaximenes saith that God is nothing but Air, that he is generated, and in continual Motion. According to *Parmenides* he is an Orb of Fire. *Anaximander* makes the Gods liable to the Imperfections of Mortals; he assigns 'em their Nativities, Deaths, and the Intervals of their Duration in Being.

Crotoniates ascribes Divinity to the Sun, Moon, and Stars.

Pythagoras affirms that God is a Mind diffus'd thro' the Universe, and that our Souls are little Particles cut out of the Deity.

Empedocles confounds the Nature of the Gods with that of the Four Elements; which he conceives Divine and Immortal, tho' they undergo an Infinite Variety of Forms. *Democritus* thinks that consecrated Images have a Divinity in 'em.

Plato and *Aristotle* have had more rational Conceptions of God, and yet their Writings give but a very imperfect Account of him.

Plato.

Plato saith that the World is a God, that the Earth, Stars, and our Souls, are so many Gods*. Aristotle subscribes to his Master's Opinion--- It were endless to reckon up all the wild Opinions of the Heathen Philosophers about the Nature of God, which may be seen at large in *Cicero de naturâ Deorum*. *Diog. Laert. de vit. Phil.* and in *Lactantius*,
 ***** *Cetera desiderantur.*

Section III.

I Now return to that Part of his Letter which asserts the Divine Authority of the Historical Part of the Scriptures.

The Apostle (saith he) determines all Scripture to be of Divine Inspiration, therefore the Historical, 2 *Tim.* 3. 16.

The Jews receiv'd the 22 Books of the Old Testament, (as they divide 'em) as Canonical, and so do to this Day. The Primitive Christians receiv'd the Scriptures of the Old and New Testament, as equally Canonical, as appears by the Catalogues exhibited in *Eusebius* and *Irenaus*.

That the Historical Part is of the same Authority with other Parts of Scripture, will further appear, because that which is an Object of Faith is of Divine Authority, but the Historical Part of Scripture is an Object of Faith. *Ergo*. The matter can't be denied, for the Foundation of Faith is the Testimony of another,

* In *Tim.* 5 de 1 *geb.*

and the Foundation of a Divine Faith is Divine Testimony, for a Human Testimony can beget but a Human Faith. Now I must be assur'd that the Testimony is Divine, before I can believe it with a Divine Faith; and I can never be perswaded that Testimony is Divine which is subject to Errors and Mistakes.

As to the minor, that the Historical Part of Scripture is an Object of Faith, is evident, *thro' Faith we understand the Worlds were framed; Heb. 11. 3.* The Foundation of this Faith can be no other than the History of the first of *Genesis*. We can't believe that Jesus Christ is come into the World, that he liv'd, and died for us, without we be perswaded that the History of the Gospel is the Word of God.

If the Evangelists were mistaken in some Things, so they might in other Things; and what Foundation of Faith have we then left?

But I perceive that which principally enclines you to this Opinion, is a Presumption of some Mistakes and Historical Contradictions in the Penmen of Scriptures. To which I answer,

That you may for the same Reason deny the Doctrines, Precepts, and Prophecies of Scripture to be of Divine Inspiration; for there are seeming Contradictions in them also, (as I cou'd name many) yet such as are easily reconcil'd by the Judicious; and so are those you mention in the Historical Part: As *Mat. 12. 40.* Where the Son of Man is said to be *Three days and three nights in the heart of the Earth*; that is, part of three natural Days. 'Tis usual with the *Hebrews* to express a natural Day by a Circumlocution of Night and

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and Day, as *Gen.* 1. 5. Evening and Morning were the first, or one Day; so the Hebrew, and LXX. *Dan.* 8. 14. *Unto two thousand three hundred days*, the Hebrew is ערוב וקרי, Evening and Morning; that is, Natural Days. So they in *Esth.* 4. 16. fasted three Days and three Nights, not wholly, (for *Esther* went to the King on the third Day, *Cap.* 5. 1.) but two Nights only, and one whole Day. So Christ was but a small part of the first Day in the Grave; he rested the whole Sabbath, and Beginning of the third Day, about 40 Hours in all.

Another Scripture is *Mat.* 26. 34. *Before the cock crow, thou shalt deny me thrice*; which *Mark* (14. 30.) renders, *Before the cock crow twice thou shalt deny me thrice*.

A. The latter Evangelist expounds the former, St. *Mathew* says, πρὶν ἀλέκτορα φωνῆσαι, *before the cock have done crowing*; now the cock has done crowing; before the cock crow twice: So that *Matthew's* Cock-crowing is meant of the second crowing, as St. *Mark* himself explains it, *Cap.* 13. 35. ἀλέκτορος φωνῇ, *at the Cock crowing*; that is the second crowing, for the first is at Midnight; which is mention'd as distinct from the Cock crowing. *At Midnight, or at the Cock crowing*.

In prophane Authors *Gallicinium*, the Cock-crowing, put absolutely, signifies generally, if not always, the second crowing, as the more remarkable, because it's more brisk and chearful, and more profitable to Men; for it stirs 'em up towards Break of Day, to their Business. Instances of this are given by *Bochart** and by *Horace*, and *Juvenal*.

* *De Animal.* 2 Part. 1 lib. 17, c. p. lib. 2.

Sub cantum Galli consultor ubi ostia pulsat, Hor.

This is render'd by Juvenal,

Quod tamen ad Galli cantum facit ille secundi.

Another Text which you urg'd is that in 1 Kings 20. 30. *A wall fell upon twenty seven thousand men.* This you think impossible.

A. The Possibility of it may be thus demonstrated. The *Hebrew* is, *the wall* (that is, of the City) *fell upon twenty seven thousand.* Do you know the Circumference of this? The Walls of *Nineveh*, according to *Diodorus II.* were in circuit 480 Furlongs, that is 60 English Miles, reckoning 8 Furlongs to a Mile. They were in Height 100 Foot, and so thick that three Chariots might ride upon the Breadth together. He adds, the Walls were beset with 1500 Towers, each of 'em erected to the Height of 200 Foot. The Scripture tells us 'twas a City of Three Days Journey.

It concerns me not to prove that the Walls of *Aphek* were of the same Dimension with those of *Nineveh*. They might be; it argues no Impossibility in Nature. The Text saith, the *Syrians* fled into the City, where they were either fortifying or defending themselves, upon or near the Wall; where there was Room enough for twenty seven thousand Men, and many more, if the Wall was not half as big as that of *Nineveh*.

This might happen thro' natural Causes, but most probably was effected by the mighty Power of God, then sending some sudden Earth-

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Earthquake, or violent Storm of Wind, which threw down the Wall upon them, or by the invisible Ministry of Angels, as in the Fall of the Walls of *Jericho*, *Josh. 6. 20.* If ever Miracle was to be wrought, now seems to have been the proper Season of it, when the blasphemous *Syrians* denied the Infinite Power of God, and thereby in some sort oblig'd him for his own Honour to give a Proof of it, and to shew he cou'd as effectually destroy 'em in the strongest Holds, as in the open Fields, and to make the very Walls (to whose Strength they trusted for Defence) to be Instruments of their Ruin.

To conclude,

In these short Memoirs I've exhibited to the Reader the Portraiture of a Divine Soul, a first Rate Christian, and one who merited the Appellation of a living Library.

This burning and shining Star is not extinct, but set: The brighter and more noble Part is advanc'd to the supreme Region, where it shines with unumbrated Glory.

Death, the universal Terror of Mankind, is a Friend to Grace; it spoils the Glory of all Flesh, but perfects the Glory of our spiritual Part, and does that in a Moment for us, which our whole Life cou'd not effect. As spiritual Life begins in the Death of Sin, so eternal Life in the Death of a sinful Body.

And even the grosser Part, which seems to perish by Death, shall rise and live. Our Bodies, which are the Temple of the Holy Ghost, shan't lie in perpetual Ruins. Their scatter'd Atoms are known to the all-seeing Eye of God, who reserves 'em in sure and safe

safe Repositories, to be produc'd in that Day
he makes up his Jewels.

His Life (which was under the commanding
Influence of Religion) gives us an animating
Prospect of Heaven. Such an Example shou'd
charm us into Imitation.

"When Holiness is prest upon us, we are
"prone to think that it is a Doctrine calcu-
"lated for Angels, and Spirits, whose dwelling
"is not with Flesh. But when we read the
"Lives of them that excell'd in Holiness,
"tho' they were Persons of like Passions with
"our selves, the Conviction is wonderful, and
"powerful, and secretly whispers to the
"Conscience, *Go and do thou likewise.*

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